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# ANNALS OF IOWA

O. E. KLINGAMAN, Editor

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# ANNALS OF IOWA

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## FAITH AND WORKS IN THE BLACK HAWK PURCHASE<sup>1</sup>

By REV. R. E. HARVEY<sup>2</sup>

Since the forces operating in any given period trace back in their roots to events and forces which have preceded them, a proper understanding of the factor of religion and of the church in Iowa's territorial period requires an evaluation of the work of the pioneer clergy and churches in the restless five years which preceded the establishment of Iowa Territory in 1838. This article is written in a desire to award to these men of God some of the credit due them as benefactors of their own and of succeeding generations, the common heirs of their treasures of Faith and Works. While others have undertaken this task before in denominational histories of the various churches, these records, although they sometimes throw side lights on the activities of sister organizations, are necessarily devoted to the record of their own particular household of faith, and therefore can not present a comparative view of all the religious agencies as they entered the new land—the way the pioneer settlers saw them, and the way we hope to picture them in this article.

In a period of rapidly expanding population, of uncertainty as to the rights of a claim, when courts of law were but in-

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<sup>1</sup>Although at the time Iowa became a territory the land opened to white settlement represented four different cessions to the government by the Indians, the district was generally referred to as the Black Hawk Purchase. The name Black Hawk Purchase accurately refers to the tract of land on the left bank of the Mississippi River, yielded by the Sauk and Fox Indian tribes in the treaty of Rock Island on September 21, 1832; it was a tract fifty miles wide, extending from the Missouri boundary line on the south to the "Neutral Grounds" on the north, a forty mile wide strip of land set apart by the treaty of 1830 to separate the warring Sauks and Sioux, soon to be inhabited by the Winnebagos, and shortly to be given up by them also. The "Purchase" was opened to settlement on June 1, 1833, but remained without government or judicial supervision until attached to Michigan territory in 1834. At the time Dubuque and Des Moines counties were organized, the common boundary line between the two was a line drawn west from the southern end of Rock Island. The church activities here described began before these large counties were subdivided, but for the sake of clarity the writer has followed the boundary divisions as they are today. On July 4, 1836, Wisconsin Territory was created, and two years later Iowa Territory came into existence.

<sup>2</sup>Conference historian of the Iowa-Des Moines Conference of the Methodist Episcopal Church.

frequently held, when every settler was exposed to the perils and feuds of disputed ownership, the holy zeal of the itinerant preachers of the word of God was in no small measure responsible for the exemption of early Iowa, except in sporadic instances, from the reign of lawlessness usual along every new frontier. Although without doubt the intensiveness with which these itinerant clergymen sought out the latest built cabin on the far outskirts of civilization sprang, in a large degree, from the keen sectarian rivalries of their generation, yet, regardless of credal distinctions, they fearlessly warned all workers of iniquity to flee from the wrath to come, and universally demanded the practice of civic virtues and personal morals as evidences of conversion and as essential to Christian fellowship. Thus, despite its disadvantageous influences upon our early society, this denominational competition, in spurring efforts to carry the gospel message to every man, woman, and child in the territory, contributed incalculably to the promotion of peace and good neighborliness throughout the Iowa District.

Moreover, these bold evangelists helped to fix the intellectual as well as the moral trends of the incoming population. Many of them taught school through the week in the same rude chapels in which they preached the gospel on Sundays, thus giving the impetus to the demand for education that launched in the first session of the Iowa territorial legislature one of the most ambitious public school programs of the day, at a time when but only a few of the older and wealthier states were making any provision for general instruction.

Although an account of the introduction of the various doctrines and creeds into the Iowa region west of the Mississippi must of necessity be largely devoted to the work of ministers, priests, and other recognized representatives of organized religious groups, we must remember that the picture would be incomplete without a notice of the many devout laymen and laywomen who reared their altars of prayer beside the constantly advancing campfires of the frontier and who welcomed the roving evangelists and missionaries to their crowded quarters and scanty fare. Without their encouragement in seconding every effort to extend the Kingdom of God,



surely much of the preaching would have been in vain, and the rich harvests later years have reaped from the seed sown by these early pioneer clergymen would have been denied or postponed in fulfillment.

#### PRIOR TO 1833

There is no question but that the first ordinances of Christian worship performed on Iowa soil were held by the missionaries Marquette, 1673, and Hennepin, 1680, in their explorations along our eastern river boundary. But neither of them attempted any evangelistic labors on this side of the river, nor, strange to say, is there any record of such undertakings in all the period of French and Spanish occupation, although both nationalities were represented by settlements of some duration at such places as the Spanish Lead Mines (Dubuque), Giard's trading post in Clayton County, and Tesson's colony at Montrose. Nor was any attention paid the region after the transfer of this western land to the United States in 1803, although there were Catholic settlers both at Keokuk by 1820 and at Council Bluffs (Kanesville) in 1824. True, there is a tradition that a group of Trappist monks were located somewhere near Keosauqua, but for lack of evidence we regretfully dismiss the tale as "not proven." If there was such a colony, it was probably a mission band from an establishment on the American Bottoms east of St. Louis.<sup>3</sup>

The first record of any attention paid to the religious life of the residents of this state, other than a happenstance visit, is that of the visits made in 1828-1832 by the Catholic missionaries, Baden, Lutz, and Van Quickenborne, to scattered bands of miners and trappers who had clandestinely crept into the Indian country near the "Spanish Mines" at Dubuque. The second record is of the visit made by the Rev. Aratus Kent, a Presbyterian minister laboring under the direction of a privately controlled mission board, chiefly financed by Congregationalists. In 1831 he likewise sought out these trespassers on forbidden ground. Since the invaders were promptly expelled by military authority as fast as found, nothing permanent came of these efforts, yet they

<sup>3</sup>B. F. Gue, *History of Iowa From the Earliest Times to the Beginning of the Twentieth Century* (New York, 1903), I, 32, 33, 116-117; John Gilmary Shea, *History of the Catholic Church in the United States, 1808-1843*, pp. 702-705.

are worthy of remembrance as the initial endeavors of both Catholic and Protestant missionaries on Iowa soil.<sup>4</sup>

### 1833 THE YEAR OF BEGINNINGS

When the Black Hawk Purchase was opened for settlement on June 1st, 1833, the emigrants into the northern portion of the Purchase were led by the often expelled prospectors from Galena and vicinity, who came by the hundreds to exploit the lead deposits around Dubuque. Along with them, or close after, went the Rev. F. J. McMahon, Catholic priest of Galena, who celebrated Mass in one of the first structures reared on the site of the future city, the cabin of Patrick Quigley. Although the exact date is unknown, the decease of Father McMahon from cholera at Galena on the 19th of the same month of June makes this without question the first authentic public worship conducted in our borders. About the same time the Rev. Aratus Kent gave evidence that his interests still included the now legal settlements on the western shore when he wrote his mission board saying, "I must spend some of my time across the Mississippi, for the opening of the country usually styled 'Dubuq's Mines' is drawing thither a great multitude of adventurers: it is important that they should be followed in their wanderings with the voice of admonition, lest they forget the Lord and profane His Sabbaths." In pursuance to this call of duty, sometime in July or August, Rev. Kent preached the first Protestant sermon in Iowa in the home of Mrs. Willoughby. Other authorities give "Mrs. Allen" as the name of the hostess, but as the Rev. Kent repeated his visit once or more, it is probable that both houses were so honored.<sup>5</sup>

In the fall of the year, Father Van Quickenborne, himself a former visitor at the Mines, took over the care of the Catholic flock in Dubuque, succeeding the late Rev. McMahon. Services were held at either Quigley's cabin or at the home of a Mrs. Brophy, more than likely both houses were used on the different occasions of the several visits made by the priest.<sup>6</sup> Since both Kent and Van Quickenborne traversed immense

<sup>4</sup>Shea, *loc. cit.*; Truman O. Douglas, *Pilgrims of Iowa* (Boston, 1911) p. 14.

<sup>5</sup>Shea, *loc. cit.*; Douglas, *loc. cit.*; E. H. Waring, *History of the Iowa Annual Conference of the Methodist Episcopal Church*, 1910, p. 15.

<sup>6</sup>Shea, *loc. cit.*



districts which extended into Illinois and Wisconsin, their Dubuque visitations could not have been either numerous or frequent.

In the meanwhile, that fiery frontier evangelist and capable statesman of the Methodist church, Rev. Peter Cartwright, had been eyeing the westward rush of the settlers. As Presiding Elder<sup>7</sup> of the Quincy District, Illinois, which included within its bounds the entire length of the Black Hawk Purchase, he determined on an expansion of his church to match this growth of settlement. Owing to the illness of the bishop assigned, Cartwright was chosen, September 25th, to preside over the Illinois Conference. Acting in that capacity he enlarged the mission already in operation east of the river into the "Galena and DuBuke Mission" with Barton Randle and John T. Mitchell as missionaries, and with John Sinclair of the Chicago District as presiding elder.<sup>8</sup>

Arriving in Galena October 25th, the three ministers decided that Randle, the younger man, should have the field across the river, while Mitchell was to take charge of that on the eastern shore, all agreeing to co-operate with each other as occasion might serve or require. On Saturday, November 6th, both Randle and Mitchell entered Dubuque. In the tavern of Jesse Harrison, Barton Randle preached the first Methodist sermon in Iowa, the Rev. Mitchell preached the following day and then departed for his Illinois parish. Obtaining a loft over a grocery for both his lodgings and as a place of worship, Rev. Randle immediately proceeded to extend his labors throughout the surrounding country, laying out a four weeks circuit reaching all the scattered communities springing up in that region. At Peru, a long vanished village five miles up the river from Dubuque, he was told that the only available room was the billiard hall. "Oh, I can preach anywhere, that won't hurt me!" he replied. Noticing that a sheet decorously thrown over the table made it

<sup>7</sup>The presiding elder, now termed "district superintendent," was a Methodist ecclesiastic with sub-episcopal functions, assigned for a four year term to a "District" comprising a number of pastoral charges, or "circuits." He visited each circuit four times a year, holding "quarterly meetings" which usually lasted over a week-end, at which time the secular business of the entire circuit was also transacted. These meetings also served as occasions for revival efforts. Preachers were selected for this office on account of their pulpit and executive ability. Peter Cartwright filled such positions in varying districts for over fifty years.

<sup>8</sup>Waring, *op. cit.*, pp. 14-15.

resemble a coffin, he proceeded to preach the funeral of the place, and did it so effectively that it was never re-opened, being sold soon after and the proceeds devoted to religious uses.<sup>9</sup>

Facing the approach of winter and the prospect that the closing of river navigation by the ice packed Mississippi would leave the new community at Dubuque almost completely isolated from the world, not a woman ventured to remain over the winter of 1833. Although provisions were scarce, whiskey was plentiful; cholera victims suffered and died uncared for, except for burial; drinking and gambling were popular amusements, and the only respected law was that of Judge Lynch. Such was the inferno in which Barton Randle passed the winter—the sole resident minister in Iowa—doing what he could to remind men of the better things of time and eternity.

Not all the religious activity in the first year of settlement centered around the lead mines of Dubuque, however. In the southern portion of the Purchase, a clandestine invasion similar to that at the Dubuque Mines had taken place in the region along Flint River, where a trading post had formerly stood for several years. When the soldiery expelled the intruders, however, they missed the cabin of one “sooner” cleverly hidden away in the woods, this man, Silas B. Cartwright, a distant cousin of the eminent Peter Cartwright, was on hand to welcome the emigrants back when they returned on June 1st, 1833, to settle and to lay out what was to become the town of Burlington.<sup>10</sup>

Among those who visited Silas Cartwright that summer was a younger brother, the Rev. Barton Hall Cartwright, from the Henderson River Mission of Illinois, where only a short time previously he had been given an exhorter's license<sup>11</sup> by the Rev. Barton Randle, whose beginnings at Dubuque have already been described above. Typical of many a contemporary who likewise had to combine religious zeal with the necessity of making a living, young Cartwright made a practice of holding gospel meetings wherever he was employed

<sup>9</sup>*Ibid.*, pp. 16-17.

<sup>10</sup>*Semi Centennial History of the First Methodist Episcopal Church of Burlington, 1889.* Rev. Barton H. Cartwright was a contributor.

<sup>11</sup>An “Exhorter” was a lay preacher of the lowest order in the Methodist ministry.



in prairie breaking, but it does not appear that he held any services in Iowa on the occasion of his first visit, as he soon returned to the Illinois side.

Notable among the emigrants of this year were the three Ross brothers, who as laymen played such a prominent part in the history of the early church in Iowa. The best known of the three brothers was William R. Ross, a pioneer physician, merchant, surveyor, county clerk, and postmaster; in the home of Sullivan S. Ross passed away the first Iowa minister who went from labor to reward in our borders; David Ross, as soon as his own quarters were complete, procured the erection of a building to serve for church and school, neither of which purposes, however, it served that first winter, being occupied as a dwelling.

#### 1834 A YEAR OF PLANTING THE SEED

Religious activities among the churches in the new year of 1834 got under way when Dr. William Ross wrote to Peter Cartwright asking him to send a preacher to the new settlement. In response to this request, the presiding elder granted a local preacher's license to his kinsman, Barton Cartwright, and gave him a commission to "preach and form societies wherever practicable in the Flint Hills settlements, and to make due report thereof to the church."<sup>12</sup> Thus armed, the prairie breaking Methodist preacher crossed over to Burlington a second time, taking with him ox teams, a plow, and a wagon load of corn, evidently proposing to be self sustaining. Without delay, he immediately began holding services in Dr. Ross' one room cabin on North Hill, where on the last Sunday in April, 1834, he organized a Methodist class<sup>13</sup> of six members, with Dr. Ross as leader. From this beginning he rapidly extended his labors into the surrounding countryside.<sup>14</sup>

At the same time that Barton Cartwright was thus employed

<sup>12</sup>S. E. Haines, *Makers of Iowa Methodism*, p. 18. A "Local Preacher" was a Methodist minister of a higher rank than the exhorter, but not a member of an Annual Conference. Laboring under the direction of the presiding elder, these men nevertheless often performed pastoral work fully equal to that of the regular clergy.

<sup>13</sup>The Class was the local unit of the Methodist circuit, a devout layman was appointed leader for each class, who held meetings and gave general oversight in the absence of the pastor.

<sup>14</sup>Waring, *op. cit.*, p. 28.

about Flint Hills, at Dubuque, his father in the ministry, Barton Randle, was busy taking advantage of the opening of the river, new settlers, and the return of the miners' wives to establish a Methodist class of twelve, with John Johnson as leader. Both of these societies, the one at Burlington and the one at Dubuque, claim precedence in age, and the honor of starting the first Sunday School as well. The dates claimed for both societies, however, varying from April 12th to June 18th, are close enough to justify each in believing itself to have been the first in the field.<sup>15</sup>

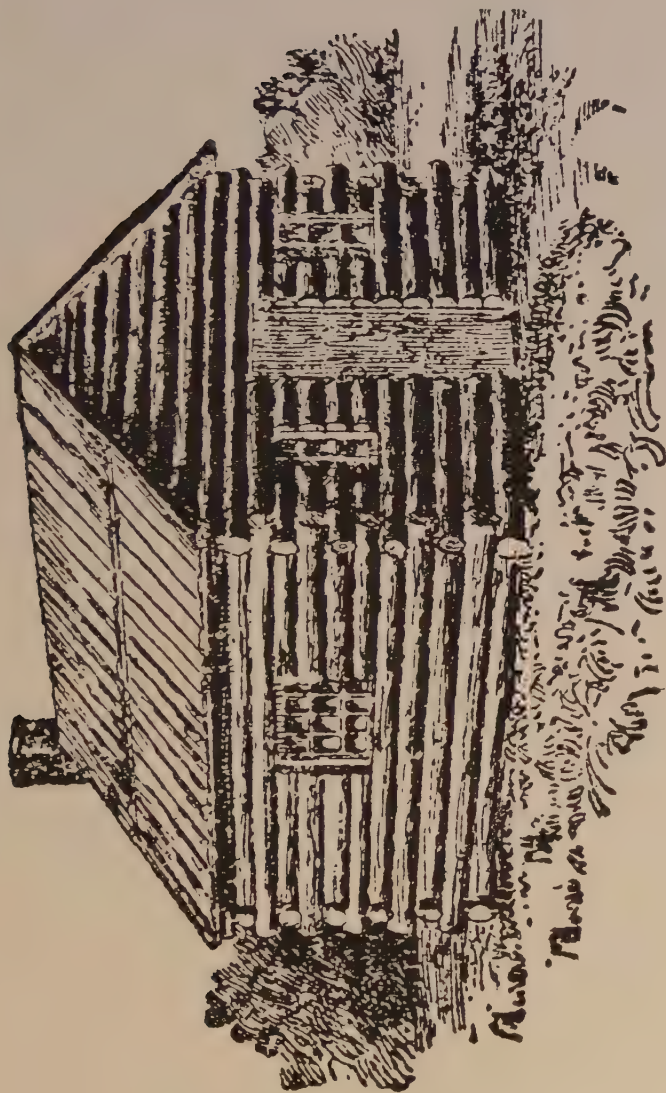
In addition to these two claimants there is a third who might justifiably share in the honor of having established the first organized group of religious worshippers in the district. On the Winnebago Reservation, outside the Black Hawk Purchase, but within the bounds of Iowa, the Rev. David Lowry, a Cumberland Presbyterian missionary serving as school teacher to the Winnebago Indians, at an unnamed date early that spring formed a "Military Church" consisting of army officers and privates, government employees, and some Indians, and "held the first Communion in the Northwest," certainly the first of the Protestant type. Services were held in what was long known as the "Old Mission," near Ion, Allamakee County. Although the military church dispersed upon the removal of the Winnebago tribe to another reserve, as far as the writer can discover it was the only successful Protestant mission to the Indians in the state in Iowa's pre-territorial period.<sup>16</sup>

While Burlington Methodism of later years boasted that it had furnished the first class for the territory west of the Mississippi, at Dubuque, "moved thereto by friendly sinners," Barton Randle proceeded in 1834 to erect Iowa's first house of worship. In this effort he was greatly assisted by the class leader, tall, angular, one-eyed John Johnson, who canvassed saint and sinner alike for funds, and even extended his efforts to St. Louis, from which place he brought back \$61.75, about

<sup>15</sup>S. N. Fellows, *History of the Upper Iowa Conference* (Cedar Rapids, Iowa, 1907), p. 12.

<sup>16</sup>J. F. Hinkhouse, *One Hundred Years of the Iowa Presbyterian Church* (Cedar Rapids, Iowa, 1932), p. 323. Cf. the *Wisconsin Historical Collections*, V. 329; XII, 405-06, for other opinions as to the success of Dr. Lowry's mission. See also "Letters of Father Muzzuchelli," *Annals of Iowa*, 3rd Series, XXI, ....Ed.





—Courtesy The State Historical Society of Iowa

THE METHODIST CHURCH AT DUBUQUE, FIRST CHURCH BUILDING IN IOWA

one-fourth of the total cost. An illustrative incident in connection with the raising of these funds preserved by a non-Methodist historian is worthy of note: on approaching a group of young men with his request for contributions, Johnson was momentarily taken aback by the answer of one who said he would rather help build a gambling hall than a church. "Now young man," replied Johnson, fixing him with his one eye, "I do not doubt that most of you were raised by Christian parents, and have come here to make your homes, and will likely marry and raise families; and none of you will feel like blushing when you tell your children that you helped build the first church in the Black Hawk Purchase." "All right, old hoss! here's a dollar!" exclaimed the objector, making his reluctant contribution. The others followed with dollars, halves, and quarters.<sup>17</sup>

The building thus financed cost \$255.00, for which the carpenters receipted in full on completion, a procedure respectfully recommended to twentieth century church builders. It was a "hewn log house 20x28 feet, one story, ten feet high, upper and lower floors, with four twenty light and one eight light windows, pointed with lime and sand and batten door." Open to all other denominations when not in use by the Methodists, the trustees were also permitted to rent it for school purposes. Later on it also served as a temple of justice.<sup>18</sup>

Only by a stroke of fate, however, were the Dubuque Methodists permitted to achieve the distinction of erecting the first church structure in the Purchase. The Rev. C. J. Fitzmaurice, who came to the Catholic mission at Dubuque early that spring, besides caring for his immense field, had secured in Dubuque pledges totaling \$1,100 for a church, and had even let the contract for labor and materials. His strenuous pastorate lasted only three months, however, being terminated by the same pestilence that removed his predecessor. With the death of its energetic promoter, the building project lapsed.<sup>19</sup>

<sup>17</sup>Fellows, *op. cit.*; Waring, *History of the Iowa Conference*, p. 17; S. H. Mitchell, *Historical Sketches of Iowa Baptists* (Pella, Iowa, 1934), pp. 30-31.

<sup>18</sup>Waring, *op. cit.*, pp. 17-18.

<sup>19</sup>Shea, *History of the Catholic Church*, pp. 702-705. Father Fitzmaurice played a prominent part in the famous trial of Patrick O'Connor, whose death by hanging was instrumental in bringing about the annexation of Iowa to Michigan Territory in June, 1834. Father Fitzmaurice vigorously condemned the injustice he thought was being done, and remained with the prisoner to the last to administer the rites of his religion. See *History of Dubuque County*, Western Historical Co., 1880, pp. 364-365.



Active work in behalf of the Catholic faith was begun in the southern half of the Purchase in 1834 by the Rev. P. P. La Fevre, of Ralls County, Missouri, who toured the Half Breed tract and adjacent localities collecting Catholic families into stations for worship. One of these was at Keokuk, another was on the Skunk River west of Fort Madison, and probably one at Augusta, where a Mr. Moffitt, a Catholic, had erected the first mill in that region. One of Father La Fevre's journeys up the Mississippi from Keokuk was made over the ice in the teeth of a howling blizzard, on another occasion he escaped from a raging flood by a life and death race with a cloud burst. These, however, were perils so frequently encountered by all the itinerant clergy as to be accepted by them as part of the day's work.<sup>20</sup>

Although our record so far seems to show that the different faiths were primarily interested in attending to the religious needs of the white settlers of their faith, and paid but little attention to their Indian neighbors, this is not entirely true. In addition to the military church Dr. Lowry established among the Winnebagos, three other distinct Protestant missions were made to the Indians in this year, all of them failures. In 1835 another attempt was made by still another mission, with equal want of success; in 1838 the Catholic church was successful in establishing a mission in the far western portion of the territory.

The first Indian mission of 1834 brought the first Congregationalist ministers to Iowa soil, a mission that deserved of better success than was its reward, since it was a mission of Indians to Indians. These were of the Stockbridge tribe of Massachusetts who had been converted to Christianity by the famous Jonathan Edwards about the middle of the preceding century. When they were later removed farther westward to Green Bay, Wisconsin, they carried their church organization with them. Moved with compassion for the Sauk and Fox tribes who had been so badly beaten in the war of 1832, and who had been dispossessed of so much of their lands by that treaty, the Stockbridge Indian church of Green Bay, early in 1834, sent two of their ministers, the Rev. John

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<sup>20</sup>Shea, *loc. cit.*

Metoxen and the Rev. Cutting Marsh, to offer the boons of religion and knowledge to the Sauk and Fox, benefits of which they and their people were living examples. But the Iowa tribes would have none of either. Black Hawk is reported to have informed them that "George Davenport told me not to have anything to do with the missionaries for they would make the Indians worse." Keokuk wanted neither the white man's religion nor his learning. Wapello was very like minded, although he would liked to have had one of his sons educated for an interpreter (perhaps justly suspicious of some individuals with whom he had had dealings). Poweshiek declared, "The Great Spirit made the Indians to kill one another. . . . We do not want to learn; we want to kill the Sioux!" Appanoose of Au-tum-way, in the maudlin stages of a drunken debauch, and sorrowing dolefully over the future of his people, seemed to be the only one anxiously concerned about finding for them a better way. The missionaries had hope. But in the reactions of next morning's hangover, the chief refused either co-operation or encouragement. Thus rebuffed, the Christian Indians returned home empty handed, and did not come again.<sup>21</sup>

The second attempt in 1834 to carry the Christian religion to the Indians was the occasion for one of the few defeats Peter Cartwright was compelled to register in his long career. In company with Asa McMurtry, a missionary at Rock Island, Cartwright attempted to preach to the Indians encamped on that island, only to have his way blocked by "that old devil, Davenport."<sup>22</sup>

Similar obstacles beset the way of the Rev. J. M. Jamison, a Missouri Methodist circuit rider detailed for mission work in the northeastern part of that state and up the lower Des Moines River. At the expense of fifty dollars Jamison employed an interpreter and began preaching at Iowaville, the chief Indian village in that region. His efforts, however, were no more successful than the others, for he was stopped after his fourth discourse "by the head man of the tribe," probably the redoubtable Black Hawk himself.<sup>23</sup>

<sup>21</sup>Douglas, *Pilgrims of Iowa*, pp. 16-17.

<sup>22</sup>*History of Des Moines County* (Western Historical Co., 1878), p. 524.

<sup>23</sup>*History of Van Buren County* (Western Historical Co., 1878), p. 544.



After the failure of these attempts, both Jamison and Cartwright redoubled their efforts in the Flint Hills settlements. Late in May Peter Cartwright, accompanied by Rev. Daniel H. Cartwright, a brother to Barton, held a two days meeting at Burlington, where the noted orator then in the prime of his powers, delivered a great sermon from the Savior's last commission, "Go ye into all the world. . . ." Rev. Jamison came a month later, in June, when he joined with Barton Cartwright in his Sunday services and did a little missionary exploring on his own account. With a rather liberal interpretation of his commission, Jamison claimed all the Methodist work in the Purchase as belonging to his own field. Jamison's claim, which attached all Iowa south of Rock Island to the Canton (Missouri) Circuit, was, moreover, sustained by his own conference at its annual meeting in September. It was this that caused Peter Cartwright to complain to his own Illinois Conference in its October session that "the Missouri brethren have jumped my Iowa claim." Claim jumping, be it noted, was one of the cardinal offences of the frontier, usually calling for condign punishment. In this case it was not attended by any sanguinary consequences, since Bishop Roberts, who had supervision over both conferences, declined to interfere with an accomplished fact, therefore the sturdy old pioneer was obliged to nurse his wrath and bide his time.<sup>24</sup>

After having staked his "claim," however, Rev. Jamison made but one round of his vast circuit before departing eastward to fulfill a long delayed marriage ceremony, not returning until another conference year. His place was filled by the Rev. Learner B. Stateler, whose record belongs to the following year.<sup>25</sup>

In the meantime, while their brethren were pre-occupied with their Indian missions and their work at Burlington, the Methodist society at Dubuque had been brought to such a forward state by Rev. Barton Randle that it was granted an independent status of its own, having outgrown the old "Galena and DuBuke mission." The Rev. Nicholas S. Bastian,

<sup>24</sup>Waring, *op. cit.*, pp. 13, 54; Peter Cartwright, *The Backwood Preacher, an Autobiography*, pp. 302-303.

<sup>25</sup>Waring, *op. cit.*, p. 55.

the first pastor of an exclusively Iowa parish, was appointed to this field. A man of good education, he naturally combined two occupations by opening a school in the log chapel where he preached on Sundays. In a short time Rev. Bastian also established a preaching point at Catfish Gap, a few miles beyond Dubuque, now known as Rockdale, where a large colony of English miners of a high class had settled with their families, a community quite in contrast with Dubuque, where there were five men to every woman.<sup>26</sup>

One more religious development in 1834 remains to be noticed, and that a highly important one. Twenty miles west of Burlington, on Long Creek, lived a zealous young couple, William and Hephizibah Manly, who as members of the Baptist church in Kentucky had brought with them not only their church certificates, but also their articles of religion as well. Soon after locating their claim they sought out those others in the newly planted community who were of like persuasion, and joined with them in sending an invitation to the nearest Baptist minister they could locate to come and preach to them. This man was the Elder John Logan of McDonough County, Illinois, who, accompanied by a colleague, Elder Gardner Bartlett, visited the settlement and preached for them on October 19th, in the home of Noble Housely. On the next day he organized the first Baptist church in all the continent north of the Missouri state line and west of the Mississippi River. There were eleven members in the new society which named itself the "Long Creek Regular Baptist Church." Elder Logan preached for them periodically for several years until the church was able to support a pastor of its own. Here, five years later, the Iowa Baptist Association was formed in 1839. As the Danville Baptist Church this early congregation continues in 1938 to function in approved Baptist fashion, having the unusual distinction of numbering on its rolls some descendents of the original members.<sup>27</sup>

An illustration that the trials of the pioneer clergyman and teacher were not always those of swollen streams and drifting snow, nor even cold hearts, is found in the experience of the Rev. Bastian, who was teacher and preacher alike. On enter-

<sup>26</sup>Fellows, *op. cit.*, p. 13.

<sup>27</sup>Mitchell, *Historical Sketches of Iowa Baptists*, pp. 19-21.



ing the church one morning, he found it had been broken into and had been robbed of the school books left by the pupils. A little investigation revealed that a worthless vagabond had pawned them for whiskey. Taken red-handed, the culprit was haled before a self constituted citizens court—the only kind in existence at that time—and sentenced to restore his plunder and to be drummed out of town to the tune of the “Rogues March” amidst the jeers of the injured scholars, with a penalty of a hundred lashes on the bare back in case he returned.<sup>28</sup>

A more exciting episode in the early history of the church, though fortunately less typical, relates of the first kidnapping in Iowa. When a stepdaughter of a Mr. Tait (or Tate) had recently inherited a considerable fortune from her deceased father's parents, a grasping aunt, in troubling herself to make the journey to Dubuque, conspired while enroute with the captain of the steamboat to abduct the heiress. The design was carried out by a couple of brawny deckhands who invaded the Tait home, while the rest of the family were at church, and seized the girl. In hurrying her aboard the steamer the ruffians did not notice a neighboring boy who had watched the proceedings safe in the shelter of the darkness. Racing to the meeting house the lad raised the alarm with “they're stealing Tait's girl!” The preacher, congregation, and community rallied to the cry and swarmed down to the wharf where the boat commander at first denied all knowledge of the affair and even refused permission to search the craft. Active preparations to set the boat on fire, however, caused him to find prudence the better part of wisdom; the captive was speedily found and quickly released. When the boat took its departure the offending aunt and roustabouts discreetly kept out of sight.<sup>29</sup>

Although the lead mines still drew a lawless type of population, and the total absence of lawful authority exposed the society to serious disorder, the ministers were generally treated with respect. According to Rev. Bastian's testimony, “even the roughest and most profane attended the meetings with respect and interest, and would often come ten miles on foot to attend the preaching.”<sup>30</sup>

<sup>28</sup>Waring, *op. cit.*, p. 41.

<sup>29</sup>*History of Dubuque County*, Western Historical Co., p. 371.

<sup>30</sup>Waring, *History of the Iowa Conference*, p. 41.

## 1835 A YEAR OF CULTIVATING THE SEED

In the nineteen months that had elapsed since the opening of the new district west of the Mississippi, five different faiths had made active attempts to foster their doctrines in the new soil: in 1833 the Roman Catholic, the Presbyterian (supported by Congregationalists), and Methodist churches made a beginning; in 1834 was added the work of the Cumberland Presbyterian David Lowry, and the year closed with the establishment of the Regular Baptist church at Long Creek. In 1835, while these same faiths continued to propagate their doctrines, they were joined towards the end of the year by the appearance of a community of Quakers. 1835 was truly a year of the Cultivation of the Seed.

With the dawn of the new year there came to Dubuque one who was probably the first son of Italy to take up his abode in Iowa, the Rev. Samuel Charles Mazzuchelli, who as missionary in Wisconsin was already credited with the baptism of fifteen hundred Indian converts.<sup>31</sup> Reviving the abandoned building project of his deceased predecessor, Father Mazzuchelli inaugurated the erection of the first stone church building in Iowa, the corner stone of which—the first of such functions in our midst—was laid August 15th. Prior to this, in June, he had begun the construction of the first parochial school. Thus began Iowa's contact with the long and useful ministry of this man whose varied talents as organizer, financier, and architect gave to many of our growing towns of that generation Catholic churches, schools, and hospitals. In addition he is credited with having furnished the first designs for the "Old Capitol" at Iowa City. No less valuable to society was his advocacy of temperance, in which efforts he succeeded in securing the adherence of a hundred of his parishioners to the Father Matthew Total Abstinence Pledge.<sup>32</sup>

In the spring of the year which brought the above developments in the work of the Catholic church in Dubuque, the Methodists suffered a severe loss in the tragic death of one of their leading members, a trustee of their church building, Woodbury Massie, who was shot down in cold blood in the

<sup>31</sup>Shea, *loc. cit.*

<sup>32</sup>*Annals of Iowa*, 3rd Series, IX, 54.



sight of his horrified family by rival claimants to a lead mine which the sheriff was in the act of putting him in possession of, in accordance with a decision of the courts. With no criminal jurisdiction as yet established on this side of the river, the murderers went unwhipped of justice until a brother and a sister of the slain man took the law into their own hands, apparently with full public approval, since they were never arraigned for their acts. Whether this had anything to do with his actions we do not know, but the Rev. Bastian moved his school to Catfish Gap, and, temporarily severing his conference relationship, continued in educational employment that fall and throughout the ensuing year, although at the same time he continued to preach extensively.<sup>33</sup>

Rev. Bastian's successor in the Dubuque pastorate was the Rev. Henry W. Reed, who with his young wife had journeyed by horse and buggy a thousand miles that fall from their native Brooklyn to attend conference at Springfield, Illinois, only to be astonished to learn that they were being sent two hundred miles farther into what must have looked to this city bred couple like a waste and a howling wilderness. With no parsonage awaiting them, with rent at eight dollars a month for one comfortless room, the young preacher built his own shelter with his own hands. Because of a lack of stabling accommodations, he sent his horse to a country farmer, and got around his circuit as best he could on foot. The baby that was born to them that winter survived the fierce temperatures only two days; the grief stricken father was obliged himself to make the tiny coffin of rough boards, dig the grave and bury his dead.<sup>34</sup>

At the southern end of the Purchase church activity also continued to increase and expand. Among the Methodists the Rev. L. B. Statcler built upon the foundations laid by Barton Cartwright and Rev. Jamison until a dozen regularly organized classes, reaching into five or six of the corner counties, with an unknown number of occasional preaching stations, were soon established. In these fruitful labors he was greatly reenforced by his presiding elder, Andrew Monroe of St. Louis, whom neither floods nor mountainous snow

<sup>33</sup>Waring, *loc. cit.*

<sup>34</sup>Fellows, *History of the Upper Iowa Conference*, p. 13.

drifts, clouds of mosquitos nor the hardships of sleeping nights on the bare earth, the perils of wolves nor the danger of prairie fire could hinder from carrying the gospel among the scattered settlements as they began to dot the landscape. The success of this earnest pair is suggested by the fact that at his first quarterly meeting at Burlington, May 25, 1835, Rev. Stateler greatly strengthened the little flock by adding eighteen converts to the church.<sup>35</sup>

So well did the work of these men prosper that in September the Missouri Conference of the Methodist Church set off the district north of the state line into the Burlington Circuit, the first exclusively southern Iowa parish of any denomination. The presiding bishop, calling for a volunteer shepherd for the new fold, received the prompt "Here am I, send me!" from a rugged young preacher just received into full conference membership, John H. Ruble, the first minister to marry, die, and be buried in Iowa. On paper his charge extended north to Rock Island and west to the Missouri River, although in fact limited to what was then Des Moines County in the southern half of the Black Hawk Purchase, the only settled area in the circuit.<sup>36</sup>

Sometime that summer Asa McMurtry, the missionary at Rock Island, formed a Methodist class at Pleasant Valley, in Scott County. With C. D. James, another missionary, he also made occasional visits to Rockingham, a village long ago outstripped by Davenport, but then a bustling ambitious community which gave great promise of being an emporium of commerce, situated just opposite the mouth of the Rock River.<sup>37</sup>

It is probable that the second Baptist church in Iowa came into being during 1835, although, strange to say, the church historians who record the event do not give its date. This congregation was assembled at Rock Springs, not far from Burlington, by Elder John Clark, who was originally a Methodist preacher in Kentucky. There, however, he acquired such an intense hostility to the system of human bondage that he

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<sup>35</sup>Haines, *Makers of Iowa Methodism*, pp. 20-21.

<sup>36</sup>*Annals of Iowa*, 3rd Series, XX, 297-303.

<sup>37</sup>*History of Scott County* (Interstate Historical Co., 1882), p. 1190; Waring, *op cit.*, p. 68.

renounced both his state and his church. He even refused to accept a salary balance due on his resignation because it was paid out of the earnings of slave labor; he advised that the sum be used to provide a cemetery for negroes. First attaching himself to a wing of the Baptist denomination known as "The Friends of Humanity" on account of its anti-slavery position, Elder Clark came to Iowa under the sponsorship of the home mission board of that church. Naturally enough he organized his congregation under a covenant pledging them to an active support of the cause of emancipation. Of the history of the Rock Springs church we have but scanty record, except that it was one of the three societies participating in the formation of the Iowa Association in 1839.<sup>38</sup>

By an interesting coincidence, during that same summer another group of anti-slavery emigrants settled only a day's journey to the west of Elder Clark's group at Rock Springs. Isaac Pigeon, a North Carolina Quaker, moved by the prophetic warnings of one of the preachers of his sect concerning a civil war, then half a life time away, determined to move from Slave to Free territory. In searching for a desirable location in that region dedicated by the terms of the Missouri Compromise and the Northwest Ordinance to perpetual freedom, he encountered two Indiana Friends on the same errand. The trio selected a site in the land west of the Mississippi and laid out a village, using a long grapevine in lieu of a surveyor's chain. At the instance of Aaron Street, the village was named for his home town in Indiana. Salem. This was the fourth Salem founded by members of the Street family, the others being located in New Jersey, Ohio, and Indiana. It is only proper to say that emigrants from this infant Salem carried the name to the Pacific coast and at Salem, Oregon, completed the transcontinental chain.<sup>39</sup>

#### 1836 A YEAR OF EXPANSION

In 1836 while the 'older' and more 'established' faiths in the Iowa District were strengthening and expanding their activities, two new religious communities were added to the

<sup>38</sup>Mitchell, *op. cit.*, pp. 21-22. See James Leaton, *Methodism in Illinois*, "The Friends of Humanity."

<sup>39</sup>Louis T. Jones, *Quakers of Iowa* (Iowa City, Iowa, 1914), pp. 38-41.



Baptist, Catholic, Cumberland Presbyterian, Methodist, Presbyterian (parent branch), and Quaker organizations with the gathering together of those who adhered to the doctrines and disciplines of the Congregational and the Disciples of Christ churches. In this year also, the Cumberland Presbyterian church established a community of believers within the bounds of white settlement.

The record of 1836 begins with New Years Day when another Presbyterian preacher with Congregational backing came to Dubuque, the Rev. Cyrus Watson, who had been assigned to a three months pastorate by the American Home Mission Board. While sharing the Methodist chapel on alternate Sundays with its pastor, Rev. Henry Reed, he succeeded in the course of his brief stay in raising funds for a Presbyterian church, the corner stone of which was laid on July 18th. The ceremony was notable for the number of laymen of other denominational faiths who participated, a Baptist, Mr. Ruppert, offered prayer, a Congregationalist, Dr. Timothy Mason, delivered the principal address, and Chief Justice Charles Dunn of the supreme court of the newly created Wisconsin Territory assisted in some unnamed capacity. The building, however, was not totally completed, nor was the church organized, until some years later.<sup>40</sup>

April of this year saw the Congregationalists prospecting the Purchase on their own behalf when the famous Asa Turner and William Kirby of Quincy, Illinois, entered the country at Fort Madison, preached and explored northward to a point beyond Davenport and returned. By only a few weeks did Rev. Turner miss meeting up with the results of a number of lectures he had given in New England some years previously on the glories and attractions of the Mississippi Valley. The appeal of what they had heard of the great and glowing west at long last stirred four families, numbering eighteen persons, to forsake the east in the spring of 1836 and to pitch their camp on the site of the future town of Denmark about the middle of June. These modern pilgrims observed family prayers on their first night in residence, and on their first Sunday enjoyed a sermon by the first Congregational mis-

<sup>40</sup>Douglas, *Pilgrims of Iowa*, p. 18.

sionary in Iowa, the Rev. Apthorp, who ministered to the little flock for the ensuing two years.<sup>41</sup>

While still caring for the Galena mission field, on the last Sunday in June, the ever interested Rev. Aratus Kent preached at Bellevue, "a few miles down the river" on the west side. To encourage the formation of a Sunday School, he promised a \$10.00 library in return for a \$5.00 offering. At this invitation the people threw \$11.50 into the hat and urged him to come again, but too many communities on the east side of the river, just as needy, demanded his time, and the Rev. George Smith, a Methodist itinerant from the Illinois side, fell heir to this preparatory work, which was formed into the Maquoketa Mission that fall.

Something of the importance attached to religious services by the pioneers, and incidentally something of the trials of early proprietors and speculators in town and land sites, is illustrated in the experience of Col. Sullivan, the founder of Rockingham. Faced with the threatened loss of his first residents who refused to remain unless they could have a Methodist service, Col. Sullivan applied to Presiding Elder Alfred Brunson (of the Rock Island District), for a preacher, pledging his support. The result of this was that the Rev. Collin James of Rock Island took Rockingham into his circuit, and soon organized a class with Othniel Davenport as leader; another point for services seven miles farther inland was also located. Encouraged by this demand and by this activity, the conference that fall made Rockingham the head of the third Methodist circuit in Iowa, covering the whole country between the Iowa and the Wapsipinicon rivers and as far west as white settlers had penetrated. It is said of Chauncy Hobart, the preacher in charge, that in his search for the "sheep" in the wilderness he blazed more highways than were staked by the surveyor. His twin brother, Norris Hobart, was sent to Burlington in the same year. After years of profitable ministry in Iowa these two followed the frontier into Minnesota where they continued their work.<sup>42</sup>

During the course of 1835 Davenport began to assume a growing importance as a trading center on the river, and be-

<sup>41</sup>*Ibid.*, p. 25.

<sup>42</sup>Waring, *op. cit.*, pp. 69, 81, 84.

came shortly a serious rival to Rockingham for county honors. The first Methodist society in Davenport grew out of the visit of the Rev. Elnathan Gavitt, a missionary sent to the Sauk and Fox Indians by the Ohio Methodist Conference. Finding his mission to the Indians blocked by the same adverse influences encountered by others prior to him, he stopped at Davenport. There Col. Davenport, less opposed to evangelism among the whites than among the Indians, gave Rev. Gavitt free occupancy of a cabin on the Island, from which he itinerated in free lance fashion north as far as St. Anthony's Falls and south to Fort Madison. He numbered among his friends, if not hearers, such widely known characters as Col. Zachary Taylor, Captain Jefferson Davis, Chief Keokuk, and the mighty Black Hawk himself.<sup>43</sup>

This year also marked the repossession by Peter Cartwright of his "Iowa Claim" from the Missouri conference of the Methodist church. When the latter conference failed to send a successor to take the place of the Rev. John H. Ruble, who died in April, Peter Cartwright quickly sent two preachers into the field, Daniel Cartwright, a brother of Barton Hall Cartwright, who assumed charge of the district from Burlington north, and Wilson Pitner, who covered the southern portion of the circuit. In the summer of 1836 Daniel Cartwright reared Iowa's first Methodist rural church at Yellow Springs, a hewed log cabin, 18x22 feet, eight feet to the square, with two single sash windows to the side, a double pine door, and a puncheon floor; its backless puncheon benches made going to sleep during sermons there quite impossible. Pitner, a genuine child of the frontier, is credited with the formation of a Methodist Class at Pleasant Ridge Center, Lee County.<sup>44</sup>

With the emergence of Wisconsin Territory on the 4th of July, 1836, in which the "Iowa District" was included, Burlington took on a new importance when it was promised that the territorial capitol would be located there temporarily, on condition that a suitable building for the seat of government could be provided. Rising to meet this opportunity, Dr. Wm. Ross inaugurated a church building campaign by do-

<sup>43</sup>*Ibid.*, pp. 59, 93.

<sup>44</sup>*Ibid.*; Roberts and Morehead, *Story of Lee County* (Chicago, 1914) I, 106.



nating two lots and excavating the basement of what in later years bore the honored name of "Old Zion."<sup>45</sup> During the construction of Old Zion, Nicholas Bastian, formerly of Dubuque, rendered efficient service as pastor of the Burlington Methodist society. But first and last the enterprise relied most upon the efforts of Dr. Ross and his untiring support. In all the Doctor contributed \$6,000.00 to the building fund, and at one crisis he mortgaged, and lost, his own elegant home to meet the incoming bills of the church.<sup>46</sup>

In the meanwhile, in another part of the southern half of the Purchase, a new denomination in Iowa, the Disciples of Christ, now generally known as the Church of Christ, began organic existence at Lost Creek; a short distance away were the Congregationalist Yankees breaking ground on their new claims at Denmark. Although not organized or "churched" in groups, there were Disciples of Christ in Iowa prior to 1836. The first of that faith known in these borders, John Box, came to Fort Madison in 1832; the Saunders brothers, pioneer bankers, and Alvin Pressly, also of that faith, came to Mt. Pleasant in 1835, and there may well have been others.<sup>47</sup>

It was on the "first Saturday and Lord's Day in July" at the home of Joshua Owen on Lost Creek that Elder David R. Chance, a member of both the Wisconsin, and later, the Iowa territorial assemblies, formed a congregation of Disciples of Christ. The eight charter members of the initial organization were joined by six or more at this first meeting. At the

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<sup>45</sup>This is the only church building that ever functioned as the capitol for two different members of the Union, although then but territories. After fire had destroyed the frame building constructed by Major Jeremiah Smith in which the Wisconsin Territorial Assembly met in 1837, the legislature met in the Methodist Church. The Wisconsin Territorial Assembly was in session here when the act of Congress establishing Iowa Territory was passed on June 12, 1838. The church also housed the executive offices of the territory and sessions of court as well. See *Annals of Iowa*, 3rd Series, IX, 524-534.

The famous name "Old Zion" is reputed to have been acquired in this wise: "The good ladies of the church undertook to raise means to repair the parsonage, a committee of ways and means reported that the holding of a fair, in their judgment, would be the most successful method. When the time came for the holding of the fair, the late Judge Stocton went to the office of the 'Burlington Telegraph' and requested the editors, Morgan and McKinney, to get up a poster, which appeared with the following heading: 'Old Zion wants a new roof' from which it received its present name." This was in 1851. *Burlington City Directory*, 1868, p. 28.—Editor.

<sup>46</sup>Waring, *History of the Iowa Conference*, p. 59; *History of Des Moines County*, Western Historical Co., p. 184.

<sup>47</sup>All references to the Lost Creek, Fort Madison, and Louisa County organizations of Disciples of Christ are to the unpublished MS. of Charles L. Blanchard, *Pioneers of a Great Cause*, pp. 27-30, 40-42, 55, in the Drake University Bible College Library.

end of a few months, when the congregation had moved into a double log cabin<sup>48</sup> belonging to Dr. Isaac Briggs, the numbers of the group had increased to thirty. Dr. Briggs donated to the society both house and grounds, which included the Lost Creek Cemetery.

Taking their religion seriously, these Disciples excluded from fellowship any of their number guilty of such offenses as dancing, fighting, swearing, drunkenness, absence from worship more than three months without adequate excuse. These were moral standards, it may be noted, quite universally observed by all denominations in that epoch.

During the same summer that the Disciples were organizing on Lost Creek, others of the same denomination were being assembled by Elder Samuel Bell at Virginia Grove and Long Creek in Louisa County, from which in time grew the Disciple church at Columbus City.

Like those of other faiths, the Disciple ministers were "farmer preachers" who, between intervals of wresting a living from the stubborn soil, gave freely of their time and energy to the spreading of the truths of the Scriptures, as they interpreted them, wherever they could secure a hearing.

On the very Sunday on which the Lost Creek Disciples convened for their first stated meeting, the Rev. Cyrus Haynes of the Cumberland Presbyterian Church, "at a meeting appointed for public preaching," which indicated some measure of preparatory work, "at the home of Joseph Howard, Wisconsin Territory, Des Moines County [now Lee], on the 25th of July, 1836 . . . opened the door for the reception of members." On presentation of certificates of dismissal and recommendation from their former church homes, twelve persons were received into communion. Michael Walker, Harrison Foster, and William Howard were elected ruling elders, and since the others had already been set apart, Foster only was duly ordained.<sup>49</sup>

This Sugar Creek Cumberland Church soon became a denominational center where presbyteries frequently held ses-

<sup>48</sup>A double log cabin is actually two square buildings with a roofed-over entry between; delightfully cool in the summer, it is something else again in the winter season.

<sup>49</sup>Hinkhouse, *One Hundred Years of the Iowa Presbyterian Church*, p. 324, quoting from the church book of the Sugar Creek Cumberland Presbyterian Church.

sion. Here an annual camp meeting was also held for many years, a form of evangelism especially popular with this denomination, since both its origin and its name came from gatherings of this type along the Cumberland River in the early years of the century. The congregation flourished for at least two generations, for it was in existence at the time of the re-union with the parent denomination of the Presbyterian church in 1906.

The first resident Baptist clergyman, Elder Hezekiah Johnson, located in this year twelve miles north of Burlington. A little later he joined with Elder Jonah Todd in forming the members of their two families into the third Baptist church in the Purchase. They were assisted in the organization by Elder Alexander Evans, who with the two former ministers later participated in the organizing of the Iowa Baptist Association in 1839.<sup>50</sup>

Meanwhile Father Mazzuchelli's stone church in Dubuque had advanced to completion, being opened for worship and school in September, 1836. Without waiting for this consummation of his labors, however, the energetic missionary had already extended his care to the newly founded Davenport, where he secured a block of ground 320 feet square, affording ample space for his projected church, school, hospital, and ministerial residence. On this location there arose within the space of twelve months time the second Catholic church constructed in Iowa, and the first building of Iowa burned bricks. The donor of the building site was Antoine Le Claire, who boasted of the blood of French nobility and of Indian royalty as well, the founder of Davenport, a U. S. Indian agent and interpreter, and the biographer of Black Hawk. The ground donated by Le Claire was alone valued at \$2,500.00, in addition to which his devout wife contributed \$1,000.00 to the building fund. Although a firm Catholic, Le Claire demonstrated an unusual tolerance and impartiality for those years in donating a building lot to each of the Protestant churches in Davenport. It was a very fine benevolence, especially in a time when too many of the Protestant clergy seemed to feel it as necessary to warn their hearers of

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<sup>50</sup>Mitchell, *op. cit.*, p. 25.



the wiles of the papacy as to preach against the encroachments of vice.<sup>51</sup>

Yet harmony was not everywhere among the religious groups in the territory. Towards the end of the year the increasing tides of immigration confronted the Quakers at Salem with the very problem some of them had left the south to escape, Slavery. Despite their pacifistic creed, they remained inflexible in their hostility towards the system and its operators. Although in most instances the power of suggestion sufficed, portents of the future were not lacking as the following incident indicates. An unnamed family coming from a slave state had brought in their train an aged woman bond servant, one of the few persons ever so held on Iowa soil. Taking counsel among themselves, the Friends informed the parties that human bondage had no legal existence in their territory, whereupon the owners forestalled any more positive movement towards emancipation by silently vanishing with their human chattel. Some time later they returned with an old horse and some disreputable remnants of merchandise they had obtained in exchange for the slave.<sup>52</sup>

### 1837 A YEAR OF EXPANSION

Notable among the developments in this year when each of the church orders were expanding into the newer settlements and consolidating their organizations in the older communities, were the developments in the Presbyterian church in Iowa, the first appearance of the Associate Presbyterian branch of that faith, and the first evidence of the widening schism between the adherents of the "Old School" and the "New School" in the parent church. In this year a Christian Church was also added to the new denominations worshipping in the "Iowa District."

A movement that had its beginning in the fall of 1836 gave Iowa its first Associate Presbyterian body.<sup>53</sup> When Adam Ritchey, of Warren County, Illinois, a member of the Asso-

<sup>51</sup>Shea, *History of the Catholic Church*, pp. 702-705; H. E. Downer, *Davenport and Scott County* (Chicago, 1910), I, pp. 592ff. Cf. *Memoirs Historical and Edifying of a Missionary Apostolic* (Father Mazzuchelli), p. 193.

<sup>52</sup>Tones, *Quakers of Iowa*, p. 187.

<sup>53</sup>Rev. Donald E. Zimmerman, *A History of the United Presbyterian Church of Crawfordsville, Iowa, April 11-18, 1937*. This is the reference for all statements concerning the Associate Presbyterian church.

ciate Presbyterian church of that community, crossed the river in the preceding fall to plant the seeds of his sect in the present bounds of Washington County, a new movement began which by the early spring of 1837 resulted in the founding of another church now a hundred years old. When he first set his face towards the new land of promise across the Mississippi, Ritchey was severely reprov'd by his pastor for "leaving your Church and its communion and going away to live and die among the heathen, for the Gospel will never cross the Mississippi!" "I am not going to leave it, I am going to take it with me!" was the pioneer's retort. True to his word, religious services were held in the Ritchey cabin from the time of its erection in the fall of 1836. Seemingly this was not yet enough, for on October 7, 1836, Ritchey wrote to his denominational headquarters asking for a missionary for this new west. His request was honored by the sending of the Rev. Samuel Douthitt, a licentiate of the Muskingum, Ohio, Presbytery, who became the first representative of the Associate branch of the Presbyterian body in this newer west.

While authorities differ as to the earliest visit of Rev. Douthitt, whether it was in the fall of 1836 or in the winter of that year, it is certain that he reported having preached two Sabbaths, April 9th and 16th, 1837, to a congregation on Crooked Creek. In a year's time the congregation was able to support a minister of its own, proof of which was early evidenced by the payment to the Rev. Douthitt of \$12.00 for his one week's work. Since the Presbytery in its 1837 report to the synod listed the Crooked Creek church as one of its units, it is quite certain that the organization took place on the date mentioned above, if not earlier. This, at least, is the belief of the present day descendent of that early congregation, for it celebrated the centenary of its foundation, with all proper solemnity, April 11-18, 1937.

A striking commentary on the power of one family in the promotion of the pioneer church is seen in the fact that of the thirty-three members on the first roll of this church, sixteen were Ritcheys. So closely identified was Adam Ritchey with the life of the church that when he moved over into the

edge of Henry County a few weeks later that spring, the place of meeting moved with him. In the course of its history, the church also had two or three other removes before it found its permanent home at Crawfordsville, where it is now located.

In 1858 the merger of the Associate Presbyterian with the Associate Reformed Presbyterian Church took the Crawfordsville congregation into the United Presbyterian Church, of which it is the senior organization in Iowa.

Adam Richey's connection with the religious development in the Crooked Creek community did not end with his removal to Henry County, for on his removal he sold his Crooked Creek claim to a Matthew Moorehead, who was as thorough going a Methodist as Richey was a Presbyterian. The natural result was that on October 20th Washington County's first Wesleyan Society, the Moorehead Methodist Class, was organized<sup>54</sup> in the same one room cabin which in the preceding April had witnessed the organization of the Presbyterian Calvinistic church. To have cradled the organization of two different denominational societies is certainly distinction enough for one pioneer cabin.

In the spring which saw the organization of the Richey Presbyterian congregation, an outstanding Presbyterian churchman came to Iowa in the person of the Rev. Lorenzo G. Bell, who on the 2nd of June, 1837, assisted by Rev. Samuel G. Wilson, organized at West Point a Presbyterian church of the order then beginning to be denominated as the "Old School." Accepting a call from the new society, Rev. Bell began a record of service in which he organized twenty-eight churches, helped found two seminaries, and was successively the premier presbyterial and synodical Moderator of his church. The ruling elders of the West Point church were Alexander Walker, Cyrus Poage, and William Patterson, the last of whom held his office for more than fifty years. The stamina and vitality of this infant church may be inferred from the fact that it launched within a year an educational institution of which notice will be taken later on.<sup>55</sup>

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<sup>54</sup>*Ibid.*

<sup>55</sup>Hinkhouse, *op. cit.*, pp. 8-11.



The same Presbyterian denomination also began work at Rockingham through the labors of the Rev. Enoch Meade, a "farmer preacher" living on a claim near the town, who reported to the presbytery a small congregation of twelve members. Extending his activities to the vicinity of Burlington, Mr. Meade planted a society at Spring Creek, a rural society that became sufficiently vigorous to act as a fostering mother to a smaller group of Presbyterians in the town of Burlington, until immigration and natural growth reversed their relationship.<sup>44</sup>

A further increase in churches in Scott County came from two unrelated developments in 1837. At Buffalo, the Rev. Martin Baker assembled the first Iowa congregation of the Christian Church, then sometimes styled "New Light" to distinguish them from the Disciples of Christ. For a number of years now it has been affiliated with the Congregational Church. The second increase in churches was at Le Claire, where Elder Rodolphus Weston of Carthage, Illinois, organized a Baptist church with Ira Smith as deacon, the fourth church of this denomination in the state. Owing to its connection with an Illinois Association, however, it has not received recognition as such in Iowa Baptist histories.<sup>45</sup>

1837 also witnessed institutional developments in the Catholic Church in the southern half of the Purchase. The Catholic priest, P. P. La Fevre, was succeeded by the Rev. August Brickwaddé from Quincy, Illinois, perhaps because the latter was more familiar with the German language spoken by an increasing number of immigrants of that nationality who were moving into Lee County. Rev. Brickwaddé commenced his work at Fort Madison, where he celebrated Mass in the home of a Mr. Dingman. The third Catholic church in Iowa was formed by the Rev. Brickwaddé with fifty-eight parishioners, thirty-seven of whom "made their communion," on May 11th, in the barn of John Henry Kempker, on Sugar Creek, the same community in which a Cumberland Presbyterian church had been established in the preceding year.

<sup>44</sup>*Ibid.*, pp. 114, 149-150.

<sup>45</sup>*History of Scott County*, Interstate Historical Co., p. 236; Mitchell, *op. cit.* p. 465.

Steps were soon taken that shortly led to the erection of the third Catholic church structure in Iowa, constructed of the sugar maples that gave the name to the stream. Called at first St. James, this congregation has been for long located at the village of St. Paul.<sup>58</sup>

In the same year, on the western fringe of the Iowa District, although outside the Purchase, the Catholic Church established an Indian mission to the Pottawattomie tribe, a tribe that had been moved from Wisconsin in 1836, and in 1837 was located along the Missouri River with Council Bluffs (Kanesville) as their agency headquarters; later, in 1846, they were removed to Oklahoma. Here in an abandoned government store room fitted up for a chapel and a school room Father De Smet, famed apostle to the Northwestern Indians, assisted by Father Ver Reydt and perhaps others, established his mission. For ten years Father De Smet labored faithfully to induct the tribesmen into the mysteries of the industrial and spiritual life of the white man, but neither the morals, faith, nor the settled occupations of the Christian appealed to the Indians. With the further remove of the Pottawattomies beyond the Missouri, the mission vanished, leaving no impress upon the local life. The founder expressed himself sorely disappointed with the lack of visible spiritual results among his dusky flock, in whom he may have expected to see in a decade an equal measure of progress to that registered by his own more favored race in twice as many centuries.<sup>59</sup>

The most important development in the work of the Catholic Church in the Iowa District in 1837, however, took place in far away Rome. On July 23rd Pope Gregory XVI took the momentous step of coordinating the work of the Catholic Church in the Northwest by creating the first episcopal diocese of his Church in that area, the Dubuque Diocese. Contained in this was "that part of Wisconsin Territory between the Mississippi and Missouri rivers," that is, all of Iowa, most of Minnesota, and parts of both Dakotas. A princely domain in prevision, at the time of its creation it comprised in the

<sup>58</sup>Shea, *loc. cit.*; Roberts and Moorehead, *Story of Lee County, Iowa*, I, 318.

<sup>59</sup>Shea, *op. cit.* Cf. John F. Kempker, *The Catholic Church in Council Bluffs, Pottawattomie County, Iowa*, n.d.

eastern portion of its Iowa part but three churches, the stone edifice at Dubuque, the brick church at Davenport, and the log structure at Sugar Creek. The area had but one resident priest to serve a Catholic population of about two thousand. At the western end of the diocese was the recently established Indian mission to the Pottawattomies.<sup>60</sup>

To this vast new field of unlimited possibilities, His Holiness assigned the Very Reverend Matthias Loras, Vicar General of the Mobile Diocese, a native of France, whose father and uncles had fallen victims to the guillotine during the Revolution. Rev. Loras was consecrated to his new office as bishop on December 10, 1837, by Bishop Portier of Mobile assisted by Bishop Blanc of New Orleans. Before taking possession of his super-parish, the new diocesan made a pilgrimage to his native land in search of both material and ministerial reinforcements. Because his arrival at Dubuque, his see city, did not occur until April 19, 1839, his very remarkable record of episcopal activities falls outside the limits of this study. Suffice it to say that he was successful in being accompanied on his return by two priests and four seminarians, all of whom made their impress on the expanding life of the new land. He also brought with him funds out of which he materially aided the construction of houses of worship for many of the scattered groups worshipping in barns and private homes.<sup>61</sup>

On approximately the same date as Pope Gregory's ecclesiastical action, the non-ecclesiastical Quakers at Salem, believing that their numbers had sufficiently increased for self determination, forwarded a petition to the nearest administrative unit of their faith, in Vermillion County, Illinois, asking for the status of a "Preparative Meeting," accompanying this with a further memorial for the proper supervision of the rapidly increasing Quaker societies in Henry and the surrounding counties. The local and regional organizations effected in consequence of these requests were not only the first distinct Quaker "Meetings" west of the Mississippi, but, as nearly as the writer can ascertain, the first governing

<sup>60</sup>Shea, *op. cit.*

<sup>61</sup>*Ibid.*



unit of any church to be established in Iowa.<sup>62</sup>

The Salem Meeting numbered 192 members. At its first business session it voted the construction of a hewn log meeting house, 44x44 feet, to be partitioned into two equal sized rooms in which the men and women Friends held separate meetings, according to the good old Quaker rule then practiced. Pending its erection, they rented a building upon the rather unusual terms of 7% per annum of the cost price of the building. Another Quaker activity was beginning to assume definite form at this time also, sub rosa, the assistance of runaway slaves. From its early establishment until the dissolution of the system in the settlement of the controversy, Salem was an important station in the "Underground Railway," with a remarkable record of no fugitives ever being re-captured of all those sheltered by them.<sup>63</sup>

The Congregational Pilgrims at Denmark, like the Quakers, were feeling the confidence that comes with numbers and a steady growth. Believing that their increased numbers entitled them to a churchly order, they sent an invitation to the Rev. Asa Turner to come over from Illinois to help them become organized. Various causes, however, delayed the visit of Rev. Turner until the closing of the river by ice postponed the event until the next spring, giving the community time in the meanwhile to prepare a suitable habitation for the new congregation. Not even the moving ice floes, however, barred Julius Reed, a Congregational missionary in Illinois, from crossing to the western district he had been viewing for seven years from the eastern shores. In preaching the first Protestant sermon in Keokuk he used the largest of the six frame buildings that constituted the physical bulk of the town, and which bore the sinister name of "Rat Row." Anxious friends attempted to dissuade Reed from venturing among the rough rivermen who were the sole occupants of the place, but nothing daunted, Rev. Reed went, saw, preached, and "was never treated better in my life," he commented.<sup>64</sup>

Prior to the organization of the Moorehead Methodist Class mentioned above (page 268), Methodist activities in 1837

<sup>62</sup>Jones, *Quakers of Iowa*, p. 43.

<sup>63</sup>*Ibid.*, pp. 188-189.

<sup>64</sup>Douglas, *Pilgrims of Iowa*, pp. 26, 30.

had begun in January when Simeon Clark, a Methodist local preacher, held the first services at Bellevue, in the bar room of a hotel where the landlord obligingly stopped the drinking, gambling, and cursing running full flood long enough so that the gospel could have a chance. Several subsequent services were held in the same place. This hotel was the scene, a little later, in 1839, of a fierce battle between the law and the far famed "Prairie Bandits," who were just then endeavoring to entrench themselves on this side of the river. The landlord was killed in the conflict, but who shall say whether his friendly gesture to the gospel preacher was clever camouflage, or genuine respect for the better things of life that he and his following were trampling under foot.<sup>65</sup>

Other activities among the Methodists in this year included the work of another local preacher, George Baumgartner, who, coming to teach school in Bloomington, now Muscatine, inaugurated church services in the surrounding countryside as well. At Dubuque, in September, the Rev. Henry W. Reed closed a two year pastoral term, the longest of any member of any denomination thus far in the history of Iowa. In leaving Dubuque, the Rev. Reed left a church membership of fifty-six, a Sunday School which boasted of forty scholars, a "staff" of six teachers, and a library of fifty volumes. Rev. Reed had been greatly assisted during his second year by the first woman preacher of Iowa, Mrs. Elizabeth Atkinson, a licentiate of the Primitive Methodist Connection of England. A lady of refinement, education, and ability, the log chapel was never sufficient to house the congregations who came to hear her preach.<sup>66</sup>

Sometime in the winter of 1837 a quarterly meeting held in the Moorehead cabin in Washington County had among those present the very first preacher contributed by Iowa to the ranks of the ministry, the Rev. Thomas M. Kirkpatrick, who had been granted a license to preach at a camp meeting at West Point the preceding September, and recommended for admission to the Illinois Methodist Conference. It was

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<sup>65</sup>Waring, *History of the Iowa Conference*. p. 47; C. Ray Aurner, *History of Education in Iowa* (Iowa City, Iowa, 1914-1920), III, 3-8.

<sup>66</sup>Waring, *op. cit.*, pp. 45-46, 83.

the beginning of a profitable ministry, most of which was passed in Iowa, but which took him into states south, west, and north on various fields of labor.<sup>67</sup>

In this year of both expansion and organization, the Methodist Church at its Illinois conference, held in the fall of the year, divided the Methodist work in the region west of the river among six great enrolling circuits, having a membership of 740, and comprising a net work of preaching stations covering almost the entire Black Hawk Purchase. These circuits, besides being traversed by seven conference appointees and assisted by a number of local preachers and exhorters, also enjoyed the quarterly visitations of the two presiding elders to whose Illinois districts they belonged.<sup>68</sup>

#### 1838 THE YEAR OF PROMISE

Iowa's last six months in the leading strings of the older west saw all the churches busily lengthening their cords and strengthening their stakes in the land of promise. In the short space of time, however, no new creed or doctrine established itself in the territory.

When one considers the effect the ratification of the Sauk and Fox Indian treaty of 1837 by Congress in February of 1838 had on the hesitant, the extraordinarily favorable publicity given the Iowa District in the press of the east, together with the widely spread rumor long current that territorial status was soon to be conferred upon this western district, one need little wonder that the stream of emigration during the summer months reached torrential proportions. And since these new settlers in the main brought with them their church interests and their church connections, all denominations and faiths enjoyed a period of marked growth and development.

On the 3rd day of July the long years of waiting were fulfilled and Iowa Territory became a reality.

On March 26th, a Presbyterian church took form at Fort Madison with the Rev. J. A. Clark as pastor and with seventeen charter members. The same minister also organized a similar congregation at Burlington, both of which were almost

<sup>67</sup>*Ibid.*, p. 188; Zimmerman, *op. cit.*

<sup>68</sup>Waring, *op. cit.*, pp. 47, 83.



immediately disrupted by the "Old School" vs. "New School" controversy then threatening a schism in the parent denomination. Though long since buried from sight, these issues were of tremendous importance to their respective proponents in those days. At Burlington the "New School" adherents merged with the Congregationalists, while at Fort Madison the two factions competed for a score of years, then, under the influence of a far reaching and deep searching revival, fused together again as the "Union" Presbyterian Church, thus anticipating by a decade the harmonizing of the differences between the denominational champions.<sup>60</sup>

About this time ten Presbyterians from three states, becoming acquainted at Davenport, began worshipping together. Their pastor was the eccentric Rev. Michael Hummer, who also taught school as an additional contribution to the community's welfare. When this group formed itself into a church in the course of the year, one of the officiating clergymen, supposedly the Rev. Pillsbury of Illinois, came twenty-six miles on foot to assist in the services.<sup>61</sup>

At Kossuth, Lee County, the Presbyterians erected that summer a meeting house in which the organizations of both Old and New schools took place. Beside its churchly functions, it also housed the usual educational activities of the community.<sup>62</sup>

A second church of the Associate Presbyterian order was established in 1838 at Grandview, Louisa County, but having been discontinued a number of years ago, historic details of its establishment are lacking.<sup>63</sup>

On the fifth of May Denmark welcomed the long deferred visit of Asa Turner, who together with Rev. Julius Reed proceeded to "unfurl the standard erected on Plymouth Rock" over this community, the first Congregational church west of the Mississippi. The services were held in a building of which the floor, doors, and windows had only been put in place the previous day, the pulpit was of "common boards

<sup>60</sup>Hinkhouse, *One Hundred Years of the Iowa Presbyterian Church*, pp. 128-130.  
<sup>61</sup>Ward, p. 126; *History of Scott County*, p. 720.

<sup>62</sup>Hinkhouse, *op. cit.*, p. 154.

<sup>63</sup>A. L. Davidson, *Semi Centennial History of the Iowa Branch of the United Presbyterian Church*, 1912, p. 3.

which required two hours for its construction and was never worth painting." Altogether the whole looked "as if taken from the stump within twenty-four hours," yet it was sturdy and substantial enough to house a congregation, a Sunday School, public school, and an academy. Thirty-two charter members signed the articles of faith of the Denmark church, binding themselves to a total abstinence from all intoxicants, a maintenance of family worship, a support of the church and of Sabbath observances, and a pledge to refrain from all vice and sinful amusements, listing among the last some diversions quite freely indulged in by many of that and other denominations in these later days. Rev. Asa Turner, whose pronounced anti-slavery utterances were rendering him *persona non grata* in Quincy, accepted a call from the new society and served as their pastor for over thirty years. Besides serving his church and supporting his family principally by farming, for seven years he was territorial missionary, engaged in general evangelistic labors.<sup>73</sup>

In the fall of 1838 the second Congregationalist minister to Iowa, the Rev. Reuben Gaylord, was assigned to Mt. Pleasant. On a missionary stipend of \$400.00, with \$40.00 additional allotted for traveling expenses, he showed his faith by first marrying, and then pursuing his activities so energetically that in conjunction with the labors of Rev. Turner, five additional Congregational societies were established within a year's time.<sup>74</sup>

Also in the southern part of the Purchase, which was filling up with settlers far more rapidly than was the northern portion, at Winfield, Scott County, the four Brownlie families banded themselves into a new Church of Christ (Disciples of Christ). At about the same time John Box, William Leslie, R. C. McMurphy, and others formed another church of that order at Fort Madison, with Elder John Drake, the father of Governor Francis Drake, as pastor.<sup>75</sup>

In addition to the record set forth here of the different religious faiths that had effected an organization in Iowa by

<sup>73</sup>Douglas, *Pilgrims of Iowa*, p. 30.

<sup>74</sup>*Ibid.*, p. 37.

<sup>75</sup>*History of Scott County*, p. 125; Downer, *op. cit.* See also Blanchard, *Pioneers of a Great Cause*.

the beginning of the territorial period, and of the men who labored to promote the spread and the organization of those beliefs, mention should also be made of still other creeds or sects whose representatives had made visits to Iowa, but had not established an organization before the opening of the territorial period. Although the records are almost too meagre to attempt a complete presentation, it may be safe to mention that Bishop Chase of Peoria held Protestant Episcopal services at Davenport on July 15, 1837.<sup>76</sup> Probably other services were also held at other places where Episcopalian churches arose a few years later. The Rev. Christian Troup, first minister of the United Brethren in Christ, entered the territory in 1838 and blazed trails for the pioneer missionaries of his church who followed him in 1842.<sup>77</sup> Doubtless there were other denominations as well, of like spirit with the many named here, who were too busy imitating the "Acts of the Apostles" to take time for contributions to any modern "Books of Chronicles." Enough that their names are written in heaven, for their faith and their works aided in providing Iowa with good citizens, both for this present world and that which is to come.

A careful review of the quoted authorities indicates that at the time of its creation, July 3, 1838, Iowa Territory had no less than one hundred different religious organizations representing at least eleven different denominations, with twenty or more ministers actively employed, besides many volunteer preachers serving and living among its population of 22,859. Approximately four or five thousand communicants enrolled in the various societies and churches, and a proportionate number of adherents, show that even those days of poverty and of small beginnings provided as amply for the spiritual welfare of communities as have these later days of wealth and culture.

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<sup>76</sup>Downer, *op. cit.*, I, 525.

<sup>77</sup>Rev. Christian Troup was not the first United Brethren minister in Iowa. A local preacher named John Burns settled in Lee County in 1836, and preached extensively, but as he organized no societies, no trace of his work survived him. Rev. Troup, an Abraham Lincoln sort of a man, traded his yoke of oxen for 160 acres near Mt. Vernon, and supported his family while continuing in his missionary work from Dubuque to Henry County. The oldest United Brethren Class that sprang from his work was established near Wayland, organized in 1842. *Minutes of the Iowa State Conference, United Brethren in Christ*, 1910, p. 44, and 1911, p. 49.



That much overlapping of church operations occurred goes without saying, that the existence of fierce and heated sectarian controversy figured in that generation, and in the two succeeding generations as well, is all unfortunately too true. However, when one remembers that each society tended to assume to itself the possession of the sole and complete truth, one can forgive the impatience shown at the benighted errors of ignorance and will of their misguided brethren. Yet by these competitive means gospel privileges were secured to all, and all were compelled to hear, and at least partially heed, the exhortations to moral righteousness never omitted by even the keenest advocate of credal subtleties.

The writer has taken little space to relate the financial hardships of the pioneer clergy. The incoming settlers were in the main poor, and the little means they possessed of necessity went to pay for the government lands they were entering at \$1.25 per acre. With scanty equipment they were wrestling a living for their families from the virgin soil, housing, shelter for live stock, fencing for crops, highways, and public buildings all had to be provided. If the preachers sometimes went hungry, so too did their parishioners, and ragged clothes were honorable as proof of a willingness to share the poverty of others. On the other hand, none starved or perished of blizzard or flood. What the people had was shared generously, and those who could turn their hands to farming, mechanical trades, or school teaching found ready employment, especially in the latter occupation.

Since the teaching of school is a phase of Christian endeavor which requires some special notice if we are to obtain a correct vision of our obligations to the pioneer clergy, a brief sketch of those services prior to July, 1838, will conclude the study.

#### THE PREACHERS AS TEACHERS

Any estimate of the pioneer clergy that represents them as uncouth illiterates, void of everything but a flaming zeal for conversions, is a grievous error. Most of them were of a culture fully equal to that of the lawyers and doctors emigrating to the new country, and those less favored in early opportunities, by personal study made themselves the peers,

if not the superiors, of the frontier lay "school masters," whose equipment too frequently did not comprise a full mastery of the "three R's." Moreover, having all been trained in an age that considered education, secondary and higher education particularly, as the special province of the church, they were not slow to seize the opportunities pioneer communities offered of combining clerical and educational duties.

Of course it will be understood that in the unorganized conditions of the advancing frontier in the period covered by this study such things as public educational provisions were impossible. Whatever was done had to be done by private initiative. In this the frontier preachers were as ready trail blazers as in the realms of the spirit, with few exceptions members of the clergy participated in all educational undertakings. Many of the school teachers, however, were not ordained ministers, only licensed preachers of some denomination, whose Sunday ministrations were voluntary contributions to the welfare of the community. The scattered settlements and the swiftly changing centers of population which of necessity made the clergy an itinerant one, also made the schools under the care of the clergy, by the same token, equally sketchy and uncertain as to term or periods of session. Yet, as much as was possible, these men imparted secular learning on week days to the children of the Sunday morning congregations. It need hardly be said that the tuitions earned in this way came as welcomed additions to the missionary stipend, always scanty, and often non-existent.

As has already been stated, the first crude house of worship erected at Dubuque in the summer of 1834 was designed for a school as well as a church. We have already seen the use made of this building by the Rev. Nicholas Bastian for educational purposes. If the word of other than a church historian may be offered, the school in which the Rev. Bastian was assisted by a Prof. Green was not merely an ordinary school, but was an academy as well. This then, was Iowa's first adventure in advanced education.<sup>78</sup>

After a year in pastoral labors, Rev. Bastian gave up his church and moved his school ten miles west of Dubuque to

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<sup>78</sup>*Annals of Iowa*, 3rd Series, III, 15-16.

Catfish Gap, where a colony of English miners of a superior type furnished him sufficient material and support to enable him to set up a boarding school. Here he gathered in pupils in such numbers as to win for himself the cognomen of "Big Father," a name bestowed on him by an admiring Indian chief, who, visiting the school on an invitation from the teacher, was deeply mystified that any man should display so much interest in other folks' children.<sup>79</sup>

When Rev. Bastian returned to his ministerial labors in the fall of 1836, the citizens of Dubuque launched an academy in that place which was to be accommodated in the Methodist Chapel, but not under church auspices, if we may judge from finding among its trustees names of men identified respectively with the Baptist, Catholic, Congregational, and Methodist denominations. It is quite likely, however, that a school sponsored by such earnest churchmen and meeting in such a place would at least be under religious influence. This academy was incorporated by act of the Wisconsin territorial legislature on January 15, 1838, as the Dubuque Seminary, "for the instruction of young people of both sexes in science and literature." Alonzo Phelps, the principal, who in later years was Superintendent of Schools in the state of Wisconsin, advertised his readiness "to teach all branches of a liberal education."<sup>80</sup> Even for those days this was an ambitious program, when "Mark Hopkins on one end of a log and a student on the other" was the best definition of a superior university a reminiscent James Garfield could offer.

The same fall in which the movement for an academy got under way at Dubuque, the Rev. George Baumgartner, a Methodist local preacher, came to Bloomington, where he opened a "rate school," as private educational enterprises dependent upon scholars' tuitions and rates for support were called. He taught for some years in the vicinity of the town where on Sundays he exercised his ministerial office to good effect.<sup>81</sup>

Four days after incorporating of the Dubuque Seminary in January, the Wisconsin legislature conferred a like

<sup>79</sup>Waring, *History of the Iowa Conference*, p. 41.

<sup>80</sup>Aurner, *History of Education in Iowa*, III, 3-8.

<sup>81</sup>*ibid.*, p. 284.



status upon a "Philandrian College," located at Denmark. Sponsored by the wealthy Leeper family of Jacksonville, Illinois, the projected institution was to have had the Rev. Jeremiah Porter as president of its board of trustees and a curriculum in keeping with its title. This institution was to be under Congregational direction, although no credal restrictions were imposed upon either students or instructors. But for the financial panic of the late thirties which wiped out the Leeper fortune among others, and with it the prospects of Philandrian College, this might well have been the first college in the whole of the Northwest. At a later date, beyond the close of this study, the Rev. Asa Turner started a "select" school in the village chapel at Denmark which in time ripened into the Denmark Academy, with its long and familiar record of achievement.<sup>82</sup>

On the same day as the legislative enactment which created Philandrian College, seven other institutions variously styled academy, seminary, high school, or college, the scope and objectives being about the same regardless of designation, were located respectively at Fort Madison, Mt. Pleasant, Augusta, Farmington, Burlington, Union Grove (township 69, Range 3, Lee County), and West Point by legislative law. Only the last named, however, ever realized the fair promise of this action, functioning for many years as a Presbyterian institution of learning, with pastors of the local church acting as president. That the others were either intended or expected to function as denominational, or at any rate, religious institutions, is quite certain, since the names of ministers and prominent laymen appear on every list of trustees. Despite their initial failures, the spirit fostered by these attempts to provide a culture rooted in Christian principles for the youth of the rising commonwealth bore fruit in the more prosperous times to come. In the period before it launched its great program of tax-aided higher education, the state could boast of fifty or more seminaries and colleges established within its borders.<sup>83</sup>

A more successful attempt to establish a school than those ill fated ones above was the first school in Davenport, taught

<sup>82</sup>*Ibid.*, pp. 3-8.

<sup>83</sup>Roberts and Moorehead, *Story of Lee County*, p. 270.

by the Rev. Michael Hummer, whose religious activities have been noted elsewhere. As a Presbyterian missionary he combined his clerical and his secular duties in several other localities in addition to that of Davenport. On Rev. Hummer's removal from the town Father Pelamourges, the first Catholic resident priest in Davenport, continued the school, receiving all pupils regardless of whether inside or outside the folds of the Catholic church until the rise of public instruction left him only Catholic pupils. At Dubuque the parochial school founded by Father Mazzuchelli does not seem to have ever been other than a church institution. In due time it blossomed into St. Raphael's Seminary, our first theological institution within the state.<sup>84</sup>

Nor were the Quakers behind their religious brethren in providing educational instruction for their young. In all their colonies, as soon as established, they proceeded to care for the "guarded education" set forth in the doctrinal views of the Friends. In many instances, perhaps in most, the unsalaried leaders of the sect seem to have been the teachers, thereby earning their livelihood.<sup>85</sup>

And here this review of the development of the churches in Iowa must end. Further pursuit of either the institutional history of the churches, or of the relationship between education and religion in our pre-territorial days would call for research alike exhaustive for writer and reader. Enough is here given, it is hoped, to reveal a portion of the obligation the present generation is under to the founding fathers of both our church and state.

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<sup>84</sup>Aurner, *op. cit.*, I, c. 17, *passim*.

<sup>85</sup>Jones, *Quakers of Iowa*, pp. 240-241.

W. W. CHAPMAN, DELEGATE TO CONGRESS FROM  
IOWA TERRITORY

BY KENNETH E. COLTON

Destined by her geographic position to be but a temporary "far western" frontier, it was inevitable that of the men who made Iowa's early history, some remained to carve permanent careers in the state, while others followed the ever advancing frontier westward. Among those whose contributions represented but a portion of a busy lifetime was William Williams Chapman, first Delegate to Congress from Iowa Territory. With the wandering restlessness of the pioneer, Chapman, who spent but twelve years within the borders of Iowa, lived the major portion of his eighty-four years on the successive frontiers of Virginia, Iowa, and Oregon.

Born in the mountains of Virginia at Clarksburg, now West Virginia, on August 11, 1808, of parents of not more than moderate means, this tall spare-framed man of muscular build had the strengths of the frontier, but the limitations of those strengths as well. Dominated by an aggressive ambition coupled with an impulsive nature that little waited on reflection or considerations of logic, Chapman's public life frequently displayed an over anxiety to testify of his willingness to serve the interests of the settlers. His ambition and his ready understanding of the pioneer's problems enabled him to serve the settlers in the Iowa District under three successive territorial governments, Michigan, Wisconsin, and Iowa, yet by 1840 he was in political retirement, a scant five and a half years after he first entered Iowa in March, 1835.

As is true of all men, Chapman's life was largely conditioned by his early environment. The death of his father when he was fourteen left him dependent upon his mother and his brother for the common school education he received in Virginia. Shortly after the completion of that education he obtained work in the law office of Chancellor Henry St. George Tucker, an eminent barrister of the Virginia courts. There



he "read law" evenings, his room often being kept warm and lighted by the thoughtful kindliness of the wife of the Clerk of the Court. After receiving a license to practice law in 1831, he immediately removed to Middletown, now Middlebourne, West Virginia. In the following year he was married to Margaret F. Inghram, daughter of Arthur Inghram, a well to do farmer and former legislator of the Dominion State, who a few years later was to serve in the first territorial assemblies of both Wisconsin and Iowa. It is probable that Inghram accompanied Chapman and his wife when they migrated to Monmouth, Illinois, in the fall of 1834. Quite likely it was Chapman who persuaded his father-in-law to hazard his fortunes in the west. Before they had hardly settled in Illinois, however, the families crossed the Mississippi in March of the following year, 1835, to establish homes in Burlington, then still under the jurisdiction of Michigan Territory. With this transfer began five and a half years of active, and at first successful, political activity on the part of W. W. Chapman, then twenty-seven years old.<sup>1</sup>

It speaks well for Chapman's ability and initiative that at the first court held in Des Moines County, April 13, 1835,<sup>2</sup> he was "appointed by the County Court of Desmoine County to prosecute in the name of the United States in the said court," duties which Chapman quickly entered upon.<sup>3</sup> Whether such a court had power to appoint a United States official is questionable, equally questionable is Chapman's accurate description of his office, for it appears to have been a local county jurisdiction only. Contemporaries of Chapman in later years spoke of his appointment as prosecuting attorney in the fall of 1835 by the acting governor of Michigan Territory, John S. Horner. It seems, however, that they confused the date of his appointment as District Attorney for Des Moines, Dubuque, and Iowa (Wisconsin) counties, on April 1, 1836, with the date of the resignation of his predecessor, Thomas Bur-

<sup>1</sup>T. S. Parvin in the *Iowa Historical Record*, II, 244 ff; *The (Portland) Oregonian*, dispatch of Oct. 19, in the *Iowa State Register*, October 26, 1892.

<sup>2</sup>*Burlington City Directory*, 1868, pp. 22-23. The resident lawyers attending that first court, in addition to Chapman, were Isaac Lefler, Joseph B. Teas, Robert Williams, "and an elderly man from Canton, Illinois."—William Ross, quoted in the *Semi-Centennial of Iowa* . . . Burlington, 1883, p. 18.

<sup>3</sup>*Documentary Material Relating to the History of Iowa*, edited by B. F. Shambaugh (Iowa City, Iowa, 1897-1901), III, 279, 280.

nett, October 5, 1835.<sup>4</sup> Chapman's first public position in Iowa was that of a "county attorney," his second, the one to which he was appointed in April, was that of a "district attorney." Even though it is assumed that the unpopular Horner was not on the best of terms with men of legal training in the mining regions east of the Mississippi, Chapman's appointment to the larger jurisdiction indicates some legal talent, regardless.

Evidence that Chapman was winning a place in the good opinions of the settlers in the vicinity of Burlington is found in the petition sent to Delegate George W. Jones signed by sixty-eight "Citizens of Desmoines in the Territory of Wisconsin (Michigan)," drawn up as a result of a meeting held on March 15, 1836, at Jones' suggestion, to recommend men for future appointments in the territory to be created. In urging the appointment of Chapman as "attorney general" of Wisconsin Territory, the petitioners declared that Chapman "has been an early Settler among us, we esteem him highly as a neighbor and as a man of private worth, in his political opinions he is the Strong friend of the Constitution and of the measures of the administration, and has been a practicing lawyer for the last ten years [sic] part of the time prosecutor for this County in which Character he has given general Satisfaction. He is now we consider a very safe and good Lawyer; and to our knowledge a man of untiring industry, in short we think the time not remote when he must Stand high in his profession." Isaac Lefler, who was recommended for a territorial judgeship at the same meeting, wrote of Chapman in much the same vein a day later. The striking feature of both recommendations is their curious moderation.<sup>5</sup>

These recommendations, however, did not introduce a total stranger to George W. Jones, for on the 26th of January, 1836, in a letter that indicated previous correspondence, Chapman wrote to assure Jones that duplicate copies of the lost certificates of the 1835 election in Des Moines County were being forwarded to the Governor of Michigan Territory post-

<sup>4</sup>*Ibid.*, pp. 269, 270; *Historical Record*, loc. cit; W. W. Chapman to G. W. Jones, April 7, 1836, *Correspondence of George Wallace Jones, MSS.* Historical, Memorial and Art Dept. of Iowa.

<sup>5</sup>*Correspondence of George Wallace Jones*, March 15, 16, 1836.



W. W. CHAPMAN

FIRST DELEGATE TO CONGRESS FROM IOWA TERRITORY

Picture shows Chapman at the time of his residence in Oregon, about thirty years after his service in Congress, 1838-40.



haste. Further confirmation of Chapman's rising eminence in his community is given in his own letter of March 17th, thanking Jones for his frequent letters and papers, and assuring the delegate that he esteems it a great favor to "receive . . . such marked attention."<sup>6</sup>

To Chapman and to others living in the then "far west," one of the most important questions left unsolved by the congressional act of April 20th, 1836, establishing Wisconsin Territory, was the location of the seat of government. Both sides of the river feared that their interests would be prejudiced if the offices of government were not located on their side of the Mississippi. Not only actual towns competed for the honor, but paper towns as well. In the end the combination of Doty's warm buffalo robes, his judicious distribution of choice land sites among the legislators, together with the offer to the southern delegates from the Iowa District of the location of the temporary capitol at Burlington, brought defeat to Dubuque and victory to Doty's as yet uninhabited town of Madison.<sup>7</sup>

Dubuque's hopes had not been ill founded. When Michigan Territory set up a state government in 1835 which the federal government failed to recognize, the district west of Lake Michigan was left in an anomalous position of still bearing the name of a territory which the "state" tacitly assumed no longer existed. In seeking a seat of government for this new Michigan Territory, Dubuque had been seriously considered. With the passage of the Wisconsin Act in April, 1836, Chapman determined on removing to Dubuque, obviously with the expectation that it would be selected as the seat of government.<sup>8</sup> He arrived in that mining city sometime in June,<sup>9</sup> in time to add to the jubilant Fourth of July celebration commemorating the birth of the nation and of Wisconsin Territory the voluntary toast, "Des Moines and Du Buque Counties—They will locate the Seat of Government!"

<sup>6</sup>*Ibid.*

<sup>7</sup>*Annals of Iowa*, 1st Series, January, 1871, p. 452; see also J. Shafer, *The Wisconsin Lead Region* (State Historical Society of Wisconsin, 1932), pp. 57-73.

<sup>8</sup>*Correspondence of G. W. Jones*, April 7, 1836. For an interesting account of Michigan's troubles in being both in and out of the Union, see L. T. Hemans, *Life and Times of Stevens Thomson Mason, the Boy Governor of Michigan* (Lansing, Mich., 1920), pp. 88 ff.

<sup>9</sup>Goodspeed, *History of Dubuque County* (Chicago, n.d.), p. 448.

A toast that suggests both his reason for moving to Dubuque and also the direct bluntness of his political technique.<sup>10</sup>

Aided by the prominence of his official position as U. S. Attorney for the territory, and abetted by his characteristic aggressiveness, Chapman soon established himself as one of the leading figures of Dubuque. Five days after his first pretentious advertisement soliciting private practice which appeared in the *Du Buque Visitor* September 14th, Chapman's future law partner and the future governor of Iowa, Stephen Hempstead, addressed a letter to Delegate Jones, urging on him Chapman's claims for consideration to a place on the territorial supreme court, in event Frazier either resigned or was removed.<sup>11</sup> In the warmest estimate by a contemporary of which we have record, Hempstead said that Chapman's

"legal requirements and practical knowledge should make him worthy of the Bench, worthy of the people and worthy of your influence and exertions . . . . I have for some time past been acquainted with this individual, have seen him employed in very important cases, and believe that as a Lawyer, few in this Western Country could surpass him, he has lived in this Territory and become the master of her laws, and the practice of her Courts: and what is still more worthy of his character is that he has embarked his talents, and his fortune in the cause of this Country, and will devote the remainder of his life, in the advancement of her best interests and prosperity . . . .

"We have already seen the effects of appointing Strangers to important offices in our Territorial Government. Look at Frazier! . . . . The people of this Country would pause ere they enter the Temple of Justice to receive Judgment from such a man perhaps on their lives . . . . In my humble opinion the appointment of Chapman would give great and almost universal satisfaction on this side of the River and I believe we would then have a judge who would do us justice and who at least would not let his prejudices control his judgment and reason.

" . . . Chapman could get strongly recommended on this side of the river if you should think it proper to recommend him to the President and support his nomination Be assured you will not be mistaken in Chapman he is a western man and will please the people of this country, he is generous and warm hearted and will be loved and respected. . . ."

That Chapman was generally popular with the citizens of Dubuque was demonstrated at the first political party conven-

<sup>10</sup>*Du Buque Visitor*, July 13, 1836.

<sup>11</sup>*Correspondence of G. W. Jones*, September 19, 1836.

tion in Dubuque County, when "on motion W. W. Chapman, Esq., was called to the chair" of "a meeting of the democratic citizens of Du Buque County convened agreeable to public notice at the mouth of Bee Branch, on the 26th instant [September, 1836]." This convention was organized to forestall a "non-partisan" convention the whigs hoped to put over October 1st. Again, at the general election held October 10, 1836, Chapman was easily declared the winner in the election of the Colonel of the 4th regiment of the Wisconsin Militia. Appointed by Governor Dodge and confirmed the same day, December 1st, Chapman took his oath before Justice of the Peace Warner Lewis on the 30th of that month. He continued to hold his commission until the fall of the next year, when a change of residence compelled him to relinquish it.<sup>12</sup>

While there is some doubt as to the exact date Chapman received his appointment as United States Attorney for Wisconsin Territory, it is certain that it was not as late as one writer would place it, sometime in 1837.<sup>13</sup> It is definitely established that he was actively engaged in his official duties at Burlington the early part of November, 1836, and it is probable that he had entered upon them long before.<sup>14</sup> In view of the prompt appointments made to all the other federal offices in Wisconsin Territory, there is little reason to assume an undue delay in the appointment of the U. S. Attorney; the plums of federal and territorial appointments were too scarce and valuable not to have been apportioned at the earliest possible date by the Jackson party, whose creed was that the deserving should be rewarded. The probabilities are that Chapman knew of his appointment when he moved to Dubuque, and that when he offered his toast at the Fourth of July celebration in Dubuque, he was already United States Attorney for Wisconsin Territory.

His official duties as U. S. Attorney, however, apparently did not take too much of his time, for in the middle of December he embarked upon a brief career in journalism with the

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<sup>12</sup>*Du Buque Visitor*, September 28, and October 12, 1836; *Iowa State Register*, October 26, 1892; Shambaugh, *Documents*, p. 311.

<sup>13</sup>*Palimpsest*, XVII, 127-128.

<sup>14</sup>*Du Buque Visitor*, December 7, 1836.



purchase of the *Du Buque Visitor*, the first newspaper published in Iowa. Beginning with the next issue following that of December 21st, Chapman's brief career was concluded by February 9, 1837, with the sale of his interests to William H. Turner, who in turn sold the paper to W. Coriell, who assumed control May 24th. After a period of suspension the paper was rechristened the *Iowa News* and was first published by Coriell, King, and Russell June 3, 1837.<sup>15</sup>

Some have claimed that Chapman did not keep the pledge he made in the *Visitor* December 21st, to maintain a non-partisan paper and to keep it free from all that "savors of defamation and scurrillity," but instead made it an open and avowed Jacksonian democratic organ. His reward for his assumed unbridled attacks on the administration's critics, it is claimed, was his appointment as United States Attorney for Wisconsin Territory.<sup>16</sup> This, of course, could not have been true. It is true that his editorial on January 4, 1837, warmly eulogized Jackson's annual message; however, when Chapman's sympathies were those of the squatter settlers and opposed to the land policies of Clay, Webster, and Ewing, to have done otherwise would have made him untrue to himself and would have left him almost alone among the settlers at the Du Buque Mines. A more just appraisal of his six weeks career in journalism would suggest that his political views were no more pronounced than those of his fellow editors in Wisconsin and those soon to be in Iowa. Six weeks is too short a time in which to establish the value of one's political services, and six issues hardly time in which to establish a policy.

Whether Chapman quickly realized that the newspaper field was not for him, as a reading of his often ungrammatical and poorly organized letters might suggest, or whether he had already planned on a law partnership with Stephen Hempstead, his career as editor was brief. On the 17th of February the *Visitor* carried the first notices of the partnership of Chapman and Hempstead. The partnership was continued until at least August 12th, when the last notice of the firm appears in the Dubuque paper.

<sup>15</sup>*Correspondence of G. W. Jones*, February 9, 1837; *Du Buque Visitor*, February 8, May 17, 1837; *Iowa News*, June 3, 1837.

<sup>16</sup>Palimpsest, *loc. cit.*

With the final defeat in the winter of 1836-1837 of every effort to upset the legislative enactment which located the government of Wisconsin Territory first at Burlington, then, for its permanent location, at Madison, Chapman's original reason for settling at Dubuque vanished. Whether it was for convenience or necessity, by the first of September, 1837, he had resumed his residence at Burlington, locating on a farm near the city where he continued to transact his official business and pursue his law practice.<sup>17</sup>

Chapman's predilection for forcing himself to the fore may be seen in the prominent part he took in the meeting held at Burlington on September 16th, 1837, from which issued the call for a Territorial Convention to be held in Burlington on November 6th, to determine on the steps best calculated to promote the separation of the Iowa District from Wisconsin Territory. Chapman, however, was not a delegate to the later convention that assembled in November.<sup>18</sup>

During the winter of 1837-1838 Chapman entered into a law partnership with James W. Grimes, then a youth of 21, fresh from Dartmouth College. At this later date it seems as though the honor was Chapman's, but in 1837 it was doubtless Grimes', for Chapman was a recognized man of standing in the community. The partnership continued until Chapman's election to Congress, when the firm of Chapman and Grimes gave way to Grimes and Starr.<sup>19</sup>

On the 14th of December, 1837, the Committee on Territories in the House of Representatives was asked "to inquire into the expediency of establishing a separate" territorial government for Iowa. Knowledge of this action and of the favorable report of that committee filed on February 6, 1838,<sup>20</sup> started the political fires burning in the Iowa District. If stimulus was needed, 1838 was also an election year. Among others in whom this intelligence raised hopes of political preferment was W. W. Chapman. Either pushed by his ambition or else deceived by his lack of political foresight, Chapman announced

<sup>17</sup>T. S. Parvin in *Pioneer Lawmakers Association of Iowa, Reunion of 1892*, p. 139.

<sup>18</sup>*Iowa News*, September 30, 1837.

<sup>19</sup>William Salter, *The Life of James W. Grimes, Governor of Iowa . . .* (New York, 1876), p. 13; *Historical Record*, II, 256.

<sup>20</sup>*Iowa News* April 14 1838.

his candidacy for delegate to Congress in the *Burlington Gazette* as early as February 24, 1838.<sup>21</sup>

The writer believes that the timing of this early announcement was a major blunder on the part of Chapman, and contributed much towards his 'retirement' in 1840 by alienating many of the leading men of the territory, who almost without exception were friends of George W. Jones. The prospect of a new territory also presented Jones with a dilemma; he hoped for, and expected to the last, the appointment as the first governor of Iowa, yet his caution insisted that he keep the road clear for his re-election as Delegate to Congress.<sup>22</sup> As the weeks and months rolled along towards summer and still no word from Jones, his supporters in Wisconsin and Iowa became still more restless and anxious. By his early announcement, made without consulting either Jones or his friends, Chapman drew upon himself their bitter hostility, no light thing when one counts the number of the friends of Jones in positions of influence. Furthermore, prior to the appointment of the new territorial officials and Jones' belated announcement, the openly announced candidates for Congress were all reputed to be hostile to the Dodge-Jones faction of Wisconsin and Iowa. If Chapman's ambition did not aspire to a contest with Jones, then the conflict and alienation of friendly relations with men of the stamp of James Clarke was entirely needless, for even though Chapman was *thought* to be interested in the Iowa District only, it was not until definite news of the eventual passage of the Iowa bill had reached the west that he clearly announced his intention to seek election from Iowa Territory.<sup>23</sup> Jones finally made his unsuccessful canvass in Wisconsin. Although Chapman was successful in 1838, two years later he had lost even the support of the mass of settlers. It is not too much to assume that his lack of political contacts with leaders in the territory does much to explain that loss.

Not only because he was the first in the field, but also because his premature announcement made him appear ungrateful to Jones for the help the latter had given him in securing

<sup>21</sup>Correspondence of G. W. Jones, February 24, 1838.

<sup>22</sup>Correspondence of George W. Jones, March-July, 1838.

<sup>23</sup>Iowa Journal of History and Politics, VII, 243.

his federal appointment. Chapman received the brunt of the early attacks of Jones' friends. They freely predicted his utter rout. W. H. Turner, Chapman's successor as editor of the *Du Buque Visitor*, believed that

"If he [Chapman] does not stand higher with the people in the Southern part of the territory than in this quarter, the chances are ten to one against him. At any rate, his election will be opposed by thousands on two distinct grounds: first it is not believed that he is friendly to the present administration, and second he is not supposed to be conversant with political affairs, which never appeared to have any charms for him."<sup>24</sup>

The *Iowa News* on March 31st, 1838, lashed out at him with the following announcement:

Awake Snakes—The last *Burlington Gazette* announces Col. W. W. Chapman as a candidate for delegate to Congress at the next August election.

Whether this uncomplimentary announcement is traceable to difficulties arising out of the sale of the paper, or resentment of his official acts, or to his 'desertion' of Dubuque in returning to Burlington, can only be guessed.

Stimulated by the congressional enactment and by a democratic convention held in May, in Brown County, Wisconsin, several new candidates entered the lists on the Iowa side. James Davis announced his candidacy June 27th, and Peter Hill Engle "the same day."<sup>25</sup> Prior to this, a convention of citizens in the northern counties had nominated Thomas S. Wilson of Dubuque, but this potentially formidable candidate withdrew upon receipt of word that he had been appointed to the territorial supreme court.<sup>26</sup> Early in the summer the editor of the *Burlington Gazette*, Cyrus Jacobs, an Engle supporter, attempted to persuade the territory to convene in a caucus to select the nominee or nominees. The idea was completely ignored, and the editor had to confine himself to a slashing attack on Chapman and Rorer, to which he probably owed the loss of his life.<sup>27</sup> Thus, by August, when Davis had withdrawn from the race, and Thomas Burnett had decided

<sup>24</sup>Correspondence of G. W. Jones, March 21, 1838, *et passim*.

<sup>25</sup>*Iowa Journal of History and Politics*, VI, 10.

<sup>26</sup>*Annals of Iowa*, 3rd Series, X, 440.

<sup>27</sup>E. H. Stiles, *Recollections and Sketches of Notable Lawyers and Public Men of Early Iowa* . . . (Des Moines, 1916), p. 278.



to confine his campaign to Wisconsin, the field was reduced to four major candidates: Engle from Dubuque, B. F. Wallace from Lee County, and David Rorer and Chapman from Burlington.

The campaign was a vigorous one, the contest being carried into both portions of the territory. Although frequently meeting on the same platform, the four major candidates likewise carried their canvass individually into doubtful districts. On the whole, T. S. Parvin observed, "no national topics or political views were introduced, the discussion we well remember partook of matters relating to the territory, its wants and needs."<sup>28</sup> This did not prevent a local variant of a national issue from being introduced, however, for the sharp tongued Rorer reported that Engle had injected the sectional question into the campaign. This referred not to slavery, but to the jealousy towards Dubuque by the members from Des Moines County in the first Wisconsin legislature which defeated Dubuque's hopes for locating the seat of government. Although there seems to have been some justice in Engle's charge, the results of his poll in the southern counties raises the question of his political judgment.<sup>29</sup>

Buttressed by the prominence of his official position, Chapman's campaign was built around three simple 'planks,' pre-emption, the extinguishment of the remaining Indian title in the territory, and the development of inland navigation on the smaller streams.<sup>30</sup> These points he hammered home on every occasion with a prepared set speech from which he is said to have seldom varied. The speech was effective, but irritating to his opponents who had to hear it so frequently. At the final windup of the campaign in Davenport on the Saturday preceding the poll on Monday, September 10th, by arrangement with B. F. Wallace, Rorer in speaking first 'stole' Chapman's speech. Chapman countered by announcing Rorer's conversion to his own platform; Rorer, unrepentant, jumped

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<sup>28</sup>Parvin, *Pioneer Lawmakers Association*, 1892, p. 140; *Historical Record*, II, 247.

<sup>29</sup>David Rorer to Laurel Summers, August 25, 1838, *Summers MSS.* Historical, Memorial and Art Dept. of Iowa. Engle received but 529 votes in the same six southern counties that gave Chapman 1079.

<sup>30</sup>Stiles, *loc. cit.*

up to declare that the speech he had just given was the worst he had ever delivered.<sup>31</sup>

The most surprising thing about the campaign was the result. No one expected Chapman to win, for Engle was admittedly the strong candidate, the man to beat. So general was the belief that Engle would win that when Chapman returned to his farm following the election he thought himself a beaten man. A rumor to the effect that Engle had drowned while crossing the Maquoketa River in the last days of the canvass obtained sufficient currency, however, to cause enough people to switch their votes from the "dead" candidate to give Chapman the election by a thirty-six vote margin. The final result was still uncertain for a long time, due to the slow returns from St. Peter's precinct, a Sioux Indian agency post located near Fort Snelling, Minnesota, then, however, attached to Clayton County. When Chapman was officially declared the winner, sometime in October, his trip to Washington was necessarily a hasty one. It was made by wagon first to St. Louis, then by stage and wagon to Frederick, Maryland, where he first met the western extension of the railroad, a far cry from the Centennial year, 1938.<sup>32</sup>

An untried man, Chapman faced formidable obstacles in his efforts to serve the 22,859 residents of Iowa Territory. Gone was the friendly support of Senators Linn and Benton of Missouri; in its place was their potent hostility, aroused by the beginnings of the Iowa-Missouri boundary line dispute. Gone too was the skilled technique of the suave George W. Jones; in its place were the only tactics known to Chapman, the blunt, bristling, smashing tactics of the frontiersman. Although in actual results the record is quite barren, the services of Chapman to the territory as Congressman have been too generally underestimated considering the odds he faced. This was due primarily to his short residence in Iowa and the general hostility of the leaders of youthful Iowa toward him.

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<sup>31</sup>*Ibid.*; *Historical Record*, II, 247.

<sup>32</sup>*Ibid.*, pp. 247-249.

## ORGANIZING THE TERRITORIAL COURTS

I, Charles Mason, do solemnly swear that I will support the Constitution of the United States, and well and faithfully execute the trust committed to me, as Chief Justice of the Supreme Court of the Territory of Iowa.

Charles Mason

Sworn & Subscribed  
before me this 23'd  
of July A. D. 1838

Wm. B. Conway  
Sec. of the Territory  
of Iowa.

Ottumwa Sept. 19. 1845

Mr Jas Hilton

Sir Enclosed you will receive an appointment as clerk of Kiskkekosk [Monroe] county. You are authorized to use the eagle side of an American half dollar as the seal of your court until further arrangements shall be made I should have made an appointment sooner but it has not yet been three weeks since I first saw the law organizing your county & authorizing me to make the appointment It will be impossible for me to hold a court in your county this fall. I shall endeavor to find time during the spring to visit you for that purpose

Yours truly

Charles Mason

By virtue of the authority in me vested I hereby appoint James Hilton of the county of Kiskekosh clerk of the District court of that county to hold his office from this date till the end of the first term of the District court in & for said county. Dated this 19th day of September A. D. 1845

Charles Mason  
Judge 1st Judicial District  
Iowa Territory

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Kiskkekosk County was set out February 17, 1843, organized on July 1, 1845, and re-named Monroe January 19, 1846.—Editor.

## FATHER MAZZUCHELLI'S IOWA MISSION

BY KENNETH E. COLTON

Eminent among those who labored at the humble but not unimportant task of spreading the Christian faith on the middle western frontier of a century ago was Father Samuel Charles Mazzuchelli. For nearly thirty-four years this small, thin, ruddy-faced nervous dynamo of energy and faith served as a missionary in northern Michigan, Wisconsin, Illinois, and Iowa. Most of the facts concerning his priesthood are to be found in his popularized account of his work, written in Italian and published in Milan in 1844, *Memoirs Historical and Edifying of a Missionary Apostolic*.<sup>1</sup> Although this record covers less than half of Father Mazzuchelli's active years as a priest, it fortunately covers those years of his service in the Iowa portion of his mission field. But while the facts of his Iowa career are thus well known, the vibrant personality of this earnest missionary, educator, preacher, and architect is frequently lost in either the coldness of print or in the heat of eulogy.

A scion of a well-born Milanese family, Samuel Charles Mazzuchelli was born in Milan November 4, 1807. Despite the will of his family who desired for him a secular career in politics, he entered the Dominican order of Priesthood at the age of seventeen, volunteered for work in the mission field of North America before he was twenty-one, and on September 5, 1830, already a resident of the new world for nearly two years, he was ordained into the priesthood, before he had reached the age of twenty-three. First attached to the Mackinac mission station as a missionary to the Indians, he shortly established a church at Green Bay for the white settlers at the post, most of whom were traders. A school for the Menominee Indians was established there in 1831 with which he maintained connections during the next three years, while serving other points in the field as well. This school is significant in that it early established his interest in education,

<sup>1</sup>The English version was published by the W. F. Hall Printing Company, Chicago, 1915.



an interest that was to be a dominant characteristic of his thirty-four years in the priesthood. Of interest in connection with his letters is his first visit to Prairie du Chien, made in September, 1832, and his first contact with the Winnebago Indians, at Portage, Wisconsin, in April, 1833. It is probable that the book about the Winnebago Indians referred to in his letters (II, V) is the one he wrote at this time, which was a translation of a catechism for Indians from the Ottawa into the Winnebago language. Prairie du Chien was again visited in February, 1835. His letters concerning the Lowry mission were written a year later.

Father Mazzuchelli's association with the religious life of Iowa is included almost entirely within the span of eight years which began when he set foot in Dubuque early in 1835, and which closed with his departure eastward with Bishop Loras, in 1843, to attend a church council at Baltimore, preparatory to sailing for his homeland, Milan, where he remained until 1845. Although it is suggested that he may have set foot in Dubuque prior to 1835, it seems probable that his first visit to the lead mines on the western shores was not made until the early spring of 1835, shortly before he set out on his river voyage to St. Louis, especially probable in view of his considerable activity in the previous years among the various Indian and mission points on the eastern side of the river.<sup>2</sup> This visit brought the priest back to the lead mining regions of the upper Mississippi in July of that year, at the behest of the Catholic residents and with the consent of his church, to serve them as their missionary priest. Thus began his Iowa mission.

In 1835-1836 he was engaged in reviving the building program that gave rise to St. Raphael's at Dubuque, the corner stone of which was laid August 15, 1835, although the building itself was not completed until September of the following year. During these two years his time was largely shared between Dubuque and Galena.

His first visit to Davenport was made on his return trip from his second visit to his ecclesiastical superior at St. Louis, in 1836. On this return he stopped at Rock Island, and at this time he crossed over to the western shore where Antoine

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<sup>2</sup>*Annals of Iowa* 3rd Series, VI, 284; *Memoirs*, pp. 158-159.

Le Claire was busy promoting the new town of Davenport. In April of 1837, after he had seen St. Raphael's safely completed, Father Mazzuchelli was once more in Davenport, this time at work laying the first bricks in the construction of St. Anthony's, which, finished in 1838, was not served by a regular priest until 1839, when the Rev. J. A. Pelamourges took up residence there, being one of the two priests brought back from France by Bishop Loras.

Little record of any activities in Iowa during 1838 by the Rev. Mazzuchelli are to be found (See VIII among his letters, page 315), most of his time was taken with church building in the eastern portion of his mission field, which left him but little opportunity to continue his work of organization and expansion west of the Mississippi. In the autumn of the next year, 1839, however, he paid his first visit to Burlington, where he found but twenty-seven co-religionists among a population of almost two thousand. On December 17th he celebrated the first Mass in the territorial capital in the dwelling of a "poor German family."

1840 was to be an exceedingly busy and fruitful year in the labors of this Dominican priest. One of the first communities to profit from the organizing and building efforts of Father Mazzuchelli in this year was that of the Irish immigrants at Maquoketa. Here, by means of the co-operative labor of the residents, Rev. Mazzuchelli set about the construction of a log church, the designs for which he probably drew himself in order to lessen the expense. Before the year was out the completion of St. Patrick's added one more church to those built by the priest in Iowa.

His attention, however, was not for long diverted from Burlington and the need of a church there, for, as he writes, "the very small number of Catholics there in the midst of a very large Protestant population was a powerful motive for introducing catholic worship there as speedily as possible . . . ." Despite some hostility towards the new project on the part of the ardent Protestants of the city, the work of building the new church, St. Paul's, had so far progressed that Father Mazzuchelli was able to persuade the Council (Senate) of the Iowa territorial legislature to rent its halls for their 1840-1841

session, which began the first Monday in November. Heretofore the Council had shared quarters in the "Old Zion" Methodist Church with the House of Representatives, which continued to meet there. As in most all of Father Mazzuchelli's churches, plans for a school were provided for in the building of this church also, quarters being allotted to it in the basement. The first sermon in St. Paul's was preached by Father Mazzuchelli on the 22nd of November, the desk of the President of the Council being used for a pulpit. The financial load of building was immeasurably lightened when the priest succeeded in renting the halls of the church to the Council for its sixty days session, "for \$500 and other considerable profits." This together with the contributions of the church membership quickly eliminated the building debt.

A significant event for the Christian churches of territorial Iowa was the legislative act of July 31, 1840, which provided, under certain conditions, for the grant of a free lot to each Christian church in Iowa City. It is probable that the press of building St. Paul's in Burlington prevented Rev. Mazzuchelli from taking an earlier advantage of those provisions than he did, for it was not until the 19th of December that he made the journey to Iowa City. That he was not alone in seizing the opportunity presented by this legislative bounty is indicated when he writes that at the time of his arrival the Primitive Methodist, the Methodist Episcopal, the Presbyterian, and the Unitarian churches also had representatives there who likewise were anxious to deposit a guarantee and to proceed in the construction of a \$1,000 church within the prescribed three year period. The first Catholic services in Iowa City were held by Rev. Mazzuchelli on the 20th of December, in the cabin of a Ferdinand Haberstroh, at which twenty-eight out of the thirty Catholics in the mushrooming city were present.<sup>3</sup> On the succeeding day he celebrated Mass in an unfinished cabin at "Old Man's Creek," some ten miles west of Iowa City.

Although other religious sects were likewise taking advantage of the provisions of the act of 1840, Rev. Mazzuchelli was the first to succeed in dedicating a church structure, albeit

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<sup>3</sup>Joseph Furbman, *History of St. Mary's Church* (Iowa City, 1916) p. 12.

an unfinished one.<sup>4</sup> On the 12th of July, 1841, Bishop Loras of the Dubuque Diocese officiated in the ceremonies which added the fifth church to Mazzuchelli's growing list. The customary school, as usual, was provided for in the basement. The church, however, was not completed until 1843. By that time Father Mazzuchelli had left Iowa and was on his way homeward, seeking funds in Italy for a new educational project in Wisconsin.

The omnipresence of this missionary is suggested by the fact that whereas he was in Iowa City in the last of December, 1840, claiming land sites for a new church, in January of the following year he held the first Catholic services in Bloomington (Muscatine), on the 25th day of the month, with eight communicants. Before the next two years had run their course, St. Matthias at Bloomington and a similarly constructed church at Bellevue, St. Andrew's, became two additional churches to be credited to the efforts of the priest.

This completes the log of the missionary labors of Father Mazzuchelli in Iowa, for it is probable that following his return from Italy in 1845 he never crossed again into the mission field west of the Mississippi. A mention is made in his "Memoirs" of a preaching visit made to Charleston, Iowa Territory, in 1845, this is an error, however, since the book was published in 1844. It appears that upon his return to America in 1845 Father Mazzuchelli chose to devote himself to the raising of an educated priesthood for the furtherance of his faith, and these labors confined him almost entirely to the districts east of the Mississippi. During 1843 he had made arrangements with George W. Jones for the purchase of land owned by him at Sinsinawa Mounds, Wisconsin Territory, to be used for educational purposes. Sinsinawa College was established there in 1845-1846, which Rev. Mazzuchelli served as president until 1849, when he established a seminary at Benton, Wisconsin, for the training of a Catholic sisterhood, the Congregation of the Holy Rosary. Here at Benton he chose to remain during the balance of his years, finally succumbing on the 23rd day of February, 1864, to a sudden at-

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<sup>4</sup>Cf. Charles Ray Aurner, *Leading Events in Johnson County, Iowa, History* (Cedar Rapids 1912), I, 341; *Memoirs*, p. 274.



tack of sickness contracted while attending to his parish duties.

Father Mazzuchelli's primary interests and concerns were those of his missionary work and the needs of the mission field of his church. He little cared for ecclesiastical recognition or preferments, it is said that on at least one occasion he declined consideration for a possible bishopric, believing that his true field of service was as a missionary and a teacher, choosing to leave the enmeshing toils of administrative work to others.<sup>5</sup> The highest post he held in his church was that of Vicar General of the Dubuque Diocese, to which Bishop Loras appointed him in April, 1839.

A slight framed man who withstood the rigors of a frontier mission surprisingly well, Father Mazzuchelli by temperament appears to have been a spirited, genial friendly man. He enjoyed a wide circle of acquaintance with those in high places in the affairs of the territories of both Wisconsin and Iowa, as is indicated by his selection as chaplain for the Fourth of July celebration at Dubuque in 1836, his selection as the chaplain at the first session of the first Wisconsin territorial legislature, and his similar services for the Iowa territorial assembly. Although a personable man, his "Memoirs" nevertheless reveal him to be a firm uncompromising advocate of his faith, aggressive in all ways that would tend to promote and extend the bounds of his religion, even though, on the whole, he was tolerant of those among his contemporaries who differed fundamentally from him in doctrine.

Of the seven churches whose erection may be traced to the influence of Father Mazzuchelli, it is uncertain how many owed the designs of their completed structures to his drafting pencil. Of these seven he specifically mentions only St. Raphael's as being of his own design, to "save expense." Since the logs cut for the church at Maquoketa were hewn according to his directions, it is reasonable to assume that he likewise drew the original plans for this structure as well, for the settlers there were far more impoverished than were their Catholic brethren at Dubuque Mines. The Burlington church may also have been of his creation, since he states that

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<sup>5</sup>*Memoirs*, pp. xv, xvi.

he "had the entire charge of this undertaking." As for the churches at Iowa City, Bloomington, and Bellevue, especially for the latter two, one may infer that he at least contributed substantially in the drafting of designs of the churches erected there, although an actual statement is not ventured by the priest. Conclusions as to his architectural contributions in the building of these seven churches are all in the field of probability, and rest upon both the reticence of his *Memoirs* and his known skill as a draftsman. It was not in the designs for churches, however, but in the organization of the church itself as a worshipping unit that Father Mazzuchelli, and the Protestant clergymen as well, made their real contributions to the state, and on this score, each of the seven churches will yield to him the inspiration of their organization.

A further point in the question of Father Mazzuchelli's contributions to Iowa architecture is the often mooted point of who drew the plans for the Old Capitol at Iowa City which housed the territorial and state government from 1841 to 1857. While it may be true that the final plans according to which the building was built were not those of Father Mazzuchelli, his friendly terms with the members of the legislature, the desire on the part of all that the structure be worthy of the territory, and Father Mazzuchelli's known skill, together with his frequent visits made to Iowa City in the course of the building of St. Mary's, suggests the more probable nature of his contributions.<sup>6</sup>

Many of the interests which are reflected in Father Mazzuchelli's "Memoirs" can be traced in the letters below, written between the years 1835 and 1838. That he was especially interested in education and "always erected a school house in connection with each of the twenty-five or more churches erected by him . . ." is given credence in his comments on education and the Winnebago mission. Education was a dominant interest throughout his life, as both his church-building and his later activities in advancing the education and training of missionaries for the church amply attest. Although he believed in education, he believed it should be under the care of the church, in fact his efforts for education

<sup>6</sup>*Annals of Iowa*, 3rd Series, XIX, 444-448.

appear to have been rooted in a conviction that education meant also a proper religious training. In this he was in complete agreement with his contemporaries, Protestant and Catholic alike.

The impulsive eagerness of Father Mazzuchelli to correct the evils he thought he saw in the work of Dr. Lowry among the Winnebagos may well be pardoned, for in that work he saw that which ran counter to both his religious creed and his educational theories. This ardour and religious zeal, however, sometimes led him to steps that did more credit to his passionate earnestness than to his accurate appraisal of those who differed from him. In 1833 Rev. Mazzuchelli had applied to Governor George B. Porter of Michigan Territory, under whose jurisdiction the Indians then were, petitioning that the education of the Winnebagos be intrusted to his church, however, his application had arrived too late, and had to give way to that of Dr. Lowry.<sup>7</sup> Thus, in addition to differences in creed, the disappointment of being denied this opportunity may have created a mote in his eye when viewing the work of the Cumberland Missionary. The disappointment appears to have been a deep one. It is said that several efforts were made to secure the removal of Dr. Lowry from his post, although it is doubtful if Father Mazzuchelli directly initiated them.<sup>8</sup> These efforts, in throwing him upon the good offices of representatives of the American Fur Company, placed him in something of a paradoxical situation, for the Company was never known for their disinterested regard for the welfare of the Indian. The co-operation of the Company may have been the more readily given since Dr. Lowry was at this time serving under the famed Indian agent, General Joseph M. Street, with whom the Company was constantly at serious odds.

Just what accounts for the marked antipathy of Father Mazzuchelli towards General Street is not so readily apparent, for in this day the General is esteemed to have been an honest and a capable friend of the Indians. It may be that there is a partial truth in the picture given by Father Mazzuchelli, however, it is not consistent with other portraits of

<sup>7</sup>*Ibid.*, XVII, 114.

<sup>8</sup>*Ibid.*

the agent.<sup>9</sup> It is also equally possible that the subtle influences of his friends, H. L. Dousman and Joseph Rolette, both Company traders and nominal Catholics, and both hostile to General Street, may have contributed to his colored estimation of the agent. Again it may be that the mote in his eye which clouded his vision of Dr. Lowry may have affected his view of others as well.

Father Mazzuchelli's interest in politics is also evident in his letters, which bear confirmation to his *Memoirs* for a lively interest in, and a keen observation of, the contemporary scene. His grasp of the fundamental principles of his adopted country, and his understanding of the relationships between the federal government and the several states and territories is the more notable in view of the fact that the wandering life of a missionary affords but little opportunity for the study of such subjects.

His political sympathies, like most of his contemporaries on the western frontiers of his day, were largely personal and local, not national, for the lines of national political cleavages had not yet entered the territories bordering the Mississippi. His comments on politics to George W. Jones are those of one personally and sympathetically interested in the political future of a friend. It will be remembered that Father Mazzuchelli was probably acquainted with Jones as early as 1834, if not before, that Jones had contributed to the building fund for St. Raphael's, and at a later time it was from Jones that Father Mazzuchelli purchased his land sites for his Sinsinawa College. All the other three men mentioned in his letter (II) were hostile to the Dodge party in Wisconsin, towards which the priest was friendly; at a later period he married August Casear Dodge, the son of the then governor of the territory. Father Mazzuchelli's familiarity with the operations of government doubtless owed much to his wide circle of acquaintances among the political figures of the territories of Wisconsin and Iowa; it will be remembered that he was selected chaplain of the Fourth of July celebration at Dubuque in 1836, at which time his toast was to the glory of the United States and the new Wisconsin Ter-

<sup>9</sup>*Ibid.*, II, 82-105; III, 601-623; XVII, 105-128.



ritory, he was chosen chaplain to open the first session of the first Wisconsin territorial assembly, and he served in a like capacity to the Iowa territorial legislature of a later date.

That Father Mazzuchelli was not without a sense of humor is suggested by his comment on the Iowa-Missouri boundary line dispute in the course of which he says that "in the United States, civil wars usually originate in the Printing Office, where also the peace is concluded, whereupon there is a sacrifice, at most, of the honor of a few citizens. Would to God that all the horrors of war might be reduced to simple typographical wars like these!"<sup>10</sup> In this wish and hope we all heartily share.

## LETTERS OF FATHER MAZZUCHELLI

### I

Coll. Jones

Sir,

Your presence is respectfully requested on Sunday next, 12 July 3 o'clock P. M. at Mr. Leopold's House, where a general assembly will be held by all the Gentlemen of Galina and vicinities for the purpose of making arrangements to erect a Catholic Church.

Please to communicate the same invitation to all the inhabitants of your neighbourhood.

10th July 1835  
Galina Ill.

Your Most ob. Servant  
Samuel Mazzuchelli C. Priest

### II

James Duane Doty, 1799-1865, was a prominent political figure in both Michigan and Wisconsin territories and was later a federal office holder in Utah Territory, where he died. After suffering the defeat in 1835 referred to here by Father Mazzuchelli, for the election of the Michigan Territorial Delegate for the district west of Lake Michigan, Doty successfully opposed the Dodge faction in 1838 by defeating G. W. Jones in his campaign for re-election as Wisconsin Territorial Delegate. His cleverness and shrewdness made Doty generally suspect among many of the leaders of the territory, although he had a popular following among the people.

Hereules L. Dousman was the general agent for the American Fur Company at Prairie du Chien, Portage, and Green Bay. In 1834 he became co-partner with Joseph Rolette in

<sup>10</sup>*Memoirs*, p. 253.

control of the Company, succeeding to sole control on the death of the latter in 1844.

Morgan L. Martin, also a prominent political figure, was a cousin of James D. Doty and opposed both his cousin and George W. Jones in the four-way election contest of 1835 which Jones won.

Thomas P. Burnett was a sub-agent at Prairie du Chien under General Street from 1829-1834, a lawyer and political power in the lead mining region of western Wisconsin. He was an unsuccessful contestant for a seat in the Council of the first Wisconsin Territorial Assembly on a disputed interpretation of the election laws. Following this defeat he quickly became a caustic and bitter critic of Gov. Dodge's administration in the territory. His campaign in 1838 against Jones and Doty was unsuccessful, however, it is probable that he ensured the election of Doty by drawing away votes from Jones.

Joseph Montfort Street, 1782-1840, was the U. S. Indian Agent at Prairie du Chien for the Winnebago Indians from 1827 to 1839, when he was removed to Agency City, Iowa Territory, as agent for the Sauk and Fox tribes. Although in constant difficulties with others over his conduct and management of the agency affairs, he nevertheless seems to have been honest and capable. His unrepressed whiggism in the years when that party was but a minor party in both Wisconsin and Iowa, his somewhat pompous bearing, and above all, his hostility towards the conscienceless depredations of the Company traders and others upon the annuity incomes of the Indians made him a constant center of controversy.

David Lowry, D.D., 1796-1877, was a Cumberland Presbyterian minister and missionary, teacher of such Winnebago Indian children as voluntarily availed themselves of the school provided for them by the treaty of 1832. The mission school was first located on the Yellow River in Allamakee County, Iowa, erected in 1834 and opened in 1835; in 1840 it was moved to the Turkey River, also in Iowa. Prior to the opening of the mission in 1835, Rev. Lowry had conducted his educational work among the Winnebagos at Prairie du Chien, consequently he and Father Mazzuchelli were

doubtless well acquainted. Lowry later followed the tribe in its removal into Minnesota in 1848, and remained with them until they moved in 1863 to South Dakota. See *Wisconsin Historical Collection*, Vol. XII, page 495, fn.; also *Annals of Iowa*, 3rd Series, Vol. XXI, page 248.

George W. Jones

9th Feb. 1836.

Dear Friend.

Prairie du Chien.

It is with the greatest pleasure that I read your exertions to obtain various improvements for the new Territory. I doubt not that you will be successful in every thing that can possibly be expected from Government. I arrived at this place few days ago. The people here do not know you. Mr. H. L. Dousman who is very well liked by all the inhabitants, and is the principal man of the Company, has, he told me, supported Doty because he knew him well and was employed by the Company. I spoke to him on your good and sincere dispositions (qualities unknown to J. Doty.) &c. &c. Dousman is perfectly reconciled with the election. I say this because it is necessary to be ready for a new election. Dousman is the most influential man here and of excellent dispositions, he is besides my good friend. Doty must be very officious [?] yet. Martin will certainly do his best. Mr. Bennett who is the *jac* ..... at Green bay will, in my opinion, at the first opportunity be a well supported candidate for any office. You have no support here yet To be friend of Gl. Street is the same as to be very unpopular: for his character is that of a great liquorite [?] and a thief, of Government money. I would advise you now to confer [?] with him for he will probably [probably] be envolved in great difficulties (some thousands dollars of the Winnebagos cannot be found). Among the enemies of Street, Dousman is the first I am confident that this County may be gradually turned in your favour. Should the Am. Fur Company and Mr. Peter Pauquett of the Wis. Portage ask any assistance from you, and have their wishes satisfied, or could you do them any service, all your opponents from the Portage to the Prairie would stand in your diffence. I say all this from personal Knowledge, but I do not wish it to be known. Last summer I wrote to you about the Winnebago School; near Prairie du Chien, and told you that Mr. Lowry who is the Superintendent of the same could do nothing for the indians, to day I went to see the schools (8. or 9. miles from this village) it is really disgracefull to Government it is now 18 months that the mission is opend, he has but 2 indian boys and 5 females not one pure indians, only 2 with some Winnebago blood, the others are part Menominee or Sioux and white, not a particle of good done, and none to be expected. that mission uses [?] Gov. .... with indian money \$4,500. The indians refuse to give their children and ask a Priest. The agents never look for the real good of those poor creatures; speculation is their God: so they often blind Gov. [to the facts?] It is evil and unjust to use so much of their [Indian] money to no purpose and against their

will. Most all the inhabitants of this place are Catholics who with the rest do condemn the present condition of the school now extremely unpopular and wish Gov. to remedy the evil. Mr. Jones please do call on the President and read the letter I wrote to him in the month of May last from St. Louis, and in few lines you will be enabled to see everything, do your best to obtain justice for me [?] and time will convince you that you have done a good deed. My intention is to have an assistant Priest in the indian school. Mr. Kane of T M. promised me last summer to do his best before the President himself, he knew my claims to be nothing but justice to the indians. My letter to the President was probably sent to the indian department, with the little winnebago book I printed and sent with the letter. Please sir to serve me in this matter and wish me to Galina as soon as possible.

Your Friend.

Samuel Mazzuchelli, C. P.

### III

Mr. G. W. Jones.

20th Feb. 1836

Prairie du Chien

I write you few lines again for a thing that lately came to my Knowledge, and for which I do feel much interest. Gl. Street's son, Post-Master of Prairie du Chien, will shortly leave this place, so that the Office shall be vacant: I suppose that several of this place have already made some steps towards obtaining it. There is but few leading men here. Mr. Rolette's conduct has leaft him without a single friend. Two or Three others are of a very little account. I see but one whose happy disposition of mildness, justice and liberality, have and shall always secure to him the affection of every man. Mr. Hercules L. Dousman of whom I speak, does also possess a perfect Knowledge of the French language, and the high esteem and confidence manifested to him by the French proves his popularity. I am convinced that if there is any man here deserving an office for the good of com[m]unity, he is the one. I wish you to remark that it has been his conduct that created the public esteem and affection, and that I do not speak through religious motives, for Mr. Dousman does not profess himself to be a Catholic. Shortly I shall be about your house, and hope to see and often visit Mrs. Jones.

Your Friend

Samuel Mazzuchelli, C. P.

### IV

Galena, Ill.

March 26th 1836.

To Mr. G. W. Jones,

I am extremely pleased to see you so much interested in whatever relates the interests of the new Territory The boundaries of the L. of Michigan are truly [?] ..... but I believe not injurious to the Wisconsin Terr. the Peninsula between lake Superior and lake Michigan on account of its situation will be an incumbrance to the State. I



prefer one ..... on the west [?] of the Mississippi to one hundred on the shores of L. Superior. When I read, in your favour of the 3rd inst., *removal of the Winnebagos west of the Mississippi*, I was seized with fear. The members of Congress dislike indian wars, and appropriations to such an object, but seldom or never consider the causes of them. I am convinced that most of our indian wars are the natural and unavoidable consequences of the misconduct of the whites. Most of our indian Treaties are badly planed by individuals, unfairly ratified and shamefully executed, individuals make their fortune at the expense of justice government is deceived and the indians abused. The President and the members of Congress judge from what they read in....., but the indian a little wiser than we are judge from facts only I say this in..... The winnebagos are unwilling to abandon that land which they sold in the year 1832, many of them live on it yet, and I know from their own mouth that they will rather fight than make another treaty. Several articles of that of the year 1832, were not fulfilled by the U. S. they may go to war on that ground. I will prepare a letter on this subject by the next mail. It will be very prudent for you to be very carefull in planing a new Treaty with the winnebagos, for it may have distressfull consequences. I shall explain every thing in my next. Do not trust General Street he is a real liquorite [?] and a bad man I say this although I never spoke to him: and be carefull not to sanction any improvement [?] for the mission house of Yellow river near *Prairie du Chien*, for it is a speculation and a great imposition on Gov. and Indians. Please to attend to all those things I wrote you in my last two letters. If possible, drop few lines to Bishop Rese at Detroit, he will be extremely pleased of your acquaintance.

I expect your family a few days The mississippi is covered with ice yet, but it looks bad.

Your Ob Sr

Samuel Mazzuchelli, C. P.

P. S. Excuse my negligence my next shall be .....sable. S. M.

## V

By the treaty of September 15, 1832, the Winnebagos engaged to cede their lands east of the Mississippi in return for a concession of the Neutral Ground, established by the treaty of 1830. On November 1, 1837, they ceded the eastern part of the new lands, and accepted the fact that new lands would soon have to be selected for them. In the treaty signed in October, 1847, and ratified February 4, 1848, the Winnebagos specifically relinquished all claims to the Neutral Ground and prepared to move to a reservation west of St. Peter's River, then still in Iowa Territory.

29th March. 1836. Galena Ill.

Mr. George W. Jones.

Sir,

The intimacy now existing between us has suggested me to write you few lines on a subject now before Congress, and in which you seem to take much interest. As the delegate for the Wisconsin Terr. it devolves on you, to procure those ammiliorations in the country which may tend to the prosperity of its inhabitants; and I as one of them, cannot remain indifferent. The removal of the Winnebago indian west of the Mississippi, (could it be effected without hostilities), is now considered by Gov. a necessary step towards the security and peace of our settlements. Since the year 1832, I had the best opportunity of Knowing the character and disposition of those indians; having at different periods spent a considerable time in their villages, for the purpose of propagating among them those religious and political principles which are the foundation of human happiness. My endeavours were crowned with as good a success as I expected, and enabled me to publish a little book in the Winnebago language, and to establish a regular school. But left all alone, without the least support, utterly unable to defray my small expenses, I was compelled to abandon the indian land and the most charitable of all undertakings. This appeared in the spring of the year 1835. It all appears from the statement of Mr. Herring that the Catholics have a school among the Winnebagos, this is not the case now; and from the same statement you believe that I, the only C. Priest who lived among the Win., receive an appropriation: This is not true, for I never received a cent from Gov. directly or indirectly. I have a great deal to say on this subject, but I shall no more set up justice against interest, for the latter became the Gospel of the day.

The Knowledge I have of the Win. Indian, presses me to advise you as a dear friend to be extremely cautious in giving your opinion respecting a new treaty with them. That nation has and always does, probably more than any other, harbour hostile principles against the Gov. The miserable condition to which they are reduced prevents them from proving themselves open enemies. Above all things then be just and prudent. Before you encourage a new treaty with them see whether the conditions of the old ones have been fulfilled in the part of Gov.: for now days the violation of treaties is believed a sufficient cause for war among nations. Now I shall write you what I know on this subject. The first article of the treaty made in the year 1832 at Rock Island, establishes the lines of the Winn. land west of the Wisconsin river: notwithstanding the plain expression of that article, some Gov. men pretended that those indians were by that treaty bound to emigrate west of the Mississippi. This unjust pretension gave birth to an open violation of an important stipulation of that Treaty, for there Gov. solemnly promised the Indians, in consideration of the land they ceded to the U. S., to support 6 agriculturists, and 12 pair of oxen during 30 years, for the benefit of that nation. It is only about 18

months that two men as far as it can be ascertained are employed about the Winneb. mission house built on yellow river near Prairie du Chien, which mission has for its support a separate appropriation of \$3,000 per annum. Even in the supposition that those two men are agriculturists for the Winneb. the nation is unjustly deprived of *four*. As to the 2 or 3 pair of oxen and ploughs about the same mission it would be difficult to say who is the owner of them, and for whom they work, if they work at all. Six agriculturists well employed since the year in spring of the year 1833 could in my estimation have reconciled the Winn. with the U. S. That article of the treaty that speaks of the Schools, shows how little the writer of it was acquainted with the indian character. On this head the Win. are shamefully abused: Persons utterly incapable to instruct them are appointed teachers, and that class of men wished by the indians, and generally Known as ..... to that office are by gov. entirely disregarded. Gov. maybe considered guilty of solemnly promising the indians to instruct them, and neglecting the proper means to convey instruction to them. Moreover why should their schools and other improvements be made on the U. S. land, and at the same time wish to see the indians within their boundaries? Speculation will answer that it was so necessary to encrease property at the expense of the poor creatures, and it seemed cruel to locate a wife and children far off in the indian land. By these proceedings the object of the school can never be effected, no wonder then if they prove ..... of the whites. You may tell the President that if private interest could be entirely destroyed the indians could in a very short time be ammiliorated and made our friends. Regarding the indian annuities I have nothing to say but that it is a good thing for the whites, and that some money of the year 1833 due to the indians of Fort Win. has (?) probably lost the road from Praire du Chien to that place. Our Gov. boasts of doing a great deal for the children of the forest, the reports in the indian department are crowded with missions, improvements, civilization, teachers, school, scholars and like miracles, all this calls to mind those words of an ancient writer—*Partmiunt montes et naritur ridicules mus*. That is "The mountains bring forth a child and there is born a ridiculous mouce." It is my belief from what I know, that at least nine tenths of the flattering reports in the indian department are nothing but the work of misers [?] to continue in secret the profitable work of speculatuion. The President and others think that the laws of the country have prevented liquor among the indians, to my Knowledge liquor and intoxication is as much common now days among them as when there was no law they have plenty of it wherever they go, provide they pay for it—I could say more than you would be willing to read, but I do not think it necessary. In my next I shall expose my private views respecting the most prudent and just means to be employed by Gov. to procure the indian title on our frontiers. For the present I wish you to be convinced that the indians are not well used [?], that we take all possible

advantages over them without giving them the opportunity of a defense, and that it is the duty of Gov. to redeem [?] in all these things, and to sweep that mean, low, vile, unjust and detestable spirit of favoritism. What I said of the Win. I have all reasons to believe the case of all other nations about this country. Your True Friend

Samuel Mazzuchelli C. P.

Excuse all faults for I have not—read my letter over

## VI

Col. S. C. Stambaugh was an Indian Agent at Green Bay from 1831-1832, and a special agent from 1832-1836.

Henry Gratiot, a leading lead miner and merchant near Galena, was particularly trusted by the Winnebago Indians and had on several occasions served them and the government in negotiations between the two. He died sixteen days following the date of the letter below.

Joseph Rolette was an American Fur Company operator and one time partner of H. L. Dousman, born in Canada and early educated for the priesthood. A hard driving man in a bargain, he was nevertheless generous and liberal in his helps and his favors.

11 April 1836  
Galena, Ill.

Col. Jones

Sir,

In my last I have said some thing on the Winnebago Indians which I hope did not offend you: now since you wish to know my Ideas on the manner of instructing the young among them and on the subject of a treaty with them I shall write you few lines more. Respecting the best plan of educating the Indians I refer you to a letter of mine sent by Col. Stambaugh from Green Bay to the Indian department in the fall of the year 1831, and to a statement I made on the civilization of the Menomonees in the winter of the year 1834 and sent to the Indian department in the spring of that year by the Rt. Rev. Frederic Bese Bishop of Detroit, you may also see some thing in the letter I wrote to Genl. Jackson in May last from St. Louis. There is nothing more certain in my mind that the only efficacious manner to improve the Indians is to instruct them on their own land as far as possible from the whites, and in their own language by persons who are not speculators, but acting upon a conscientious principle. Moreover an entire separation between them and the whites is absolutely indispensable for them and for us. I know that all these things are difficult in practice, but I am convinced that they are all conditions ~~and you can~~ without which nothing can be done. Although it is a very great and undeniable truth, still it appears to some incredible, that the Catholic



Church Only is capable to instruct pagan nations. All indian nations in their world state have that respect and confidence in the C. Priests which any other class of men could never gain from them. Had prejudice been put aside and had the secular arm supported the Priests among the nations, how different would be their condition at present! But it is not proper for me to say much on this subject—

In order to effect a Treaty with the Winnebagos and remove them west of the Mississippi, the first step to be made, is to appoint some of their friends as commissioners. This I should consider half of the treaty Mr. *Henry Gratiot*, Mr. *Hercules Dousman*, Mr. *Joseph Rolette* are very proper persons for the task. Yourself and Mr. Brush could be united to them. Another thing necessary to buy their land without difficulty, is not to require from them and immediate removal but to grant [?] to them of it this year and secure a good residence for them on the west of the Mississippi. do not forget that it is as difficult for an indian to abandon his home as for a white man. It is a very great policy in indian Treaties to give them the privilege to propose the articles, many dissatisfactions could thus be prevented among the indians. I see in the various *reports* of the Indian Department that every thing is represented as extremely easy, but I Know better, if the indians of rockriver will go to the *Neutral Ground* Those of the Wisconsin willnot. That the Manomonees are dissatisfied with all the useless improvements made by Gov. for them I believe is [?] they are robbed [robbed] more than any other nation; but that they wish to sell I deny it. Be always prudent enough never to rely much on *reports*. Those among the Manomanees who labor, raise more than enough, and have the abundance (see Mr. Brush; report December 14, 1835) are those whom I and other Priests baptized and instructed, those who frequent the C. Church at Green bay. Truth is never stated as it is by prejudiced and covitous men. Gov. has for 5 years supported an Episcopal mission for the Manomanee, which has done nothing more than received the money and send exagerations to Washington.

After a few days the Church of Dubuque shall be continued with the greatest rapidity and soon be finished. We want money to pay the masons. I shall take the liberty to ask Mr. Gregoire for the balance of your subscription. In a short time the sum subscribed for the Church will be intirely paid, it is a credit to the inhabitants.

Your most ob.

Samuel Mazzuchelli C. P.

Mrs. Jones has not yet arrived in Galena. The season is very cool, and the streets are extremely bad.

## VII

Towns in those early months were largely paper creations drafted with expectations of future profits. The legislature was consequently plagued with demands for surveying and

special dispensations that would be beneficial to each petitioning proprietor.

For an excellent account of the contest for the location of the seat of government of Wisconsin Territory see Joseph Shafer, *The Wisconsin Lead Region*, State Historical Society of Wisconsin, 1932, pages 57-73.

5th Jan. 1837 Galina

Mr. G. W. Jones.

Dear Sir,

Our legislature has failed doing that for which it was formed, speculation got into it like the *colera* into a dissipated town. I have no refference to the question on the seat of government. I mean that they have not made a code of laws, and that the members have signed more deeds than laws. I hope that your exertions at Washington will prove as successfull this winter as they have been last. I have no favours to ask of Congress, & should that be the case, to you I should write. Please Sir, to enquire after that letter which I mailed here last April containing a permit of Mr Scheldon to Bishop Rosati to occupy a certain lot in Dubuque for church purposes. If you see that it cannot be confirmed at Washington send it back to me. After a few days I shall visit your family.

Your friend

Samuel Mazzuchelli, C. P.

### VIII

In March of 1838 Samuel Mazzuchelli signed a petition to the President of the United States sent by his "memorialists Citizens of Scott County (Wisconsin Terr.);" recommending the appointment of George W. Jones, then Territorial Delegate from Wisconsin Territory, as the governor of Iowa Territory, expected to be created soon.

12th Nov. 1838.

Galena

Sir,

I write to you at Detroit because I suppose you at that place by the time that this letter will reach it. You will confer on me a great favour and oblige me very much by calling on the Rt. Revd. Frederic Rese Bishop of Michigan residing at Detroit near the Cathedral. Please to present him my respects. If I shall be in need of your official assistance I shall write to you.

Your Most Ob. Ser.

Samuel Mazzuchelli C. P.

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## EDITORIAL DEPARTMENT

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### RELIGION IN EARLY IOWA

"If . . . we turn to other religions less highly developed than Buddhism, we find that, in all, the existence of the individual as well as of the God of the community is assumed; that the interests of the community are the will of the community's God; that the interests of the community are higher than the interests of the individual . . . that the man who prefers the interests of the community to his own is regarded as the higher type of man. In fine, the individual, from this point of view, acts voluntarily as the means whereby the end of the society may be realized. . . .

"The history of religion is the history of man's search for God. That search depends for its success, in part, upon Man's will. Christianity cannot be stationary: the extent to which we push our missionary outposts forward gives us the measure of our vitality. . . ."

—Jevons

From the article on religion in early Iowa by Rev. Harvey, to which is given much of the space of this issue, one can see, in the light of the above quotation, that our early Iowa settlers were quite largely made up of "the higher type of man," for, generally speaking, they preferred the interests of the community which they were creating to their own interests as individuals. The quickness and the ease with which the gospel and the churches spread throughout the territory is in part testimony of that attitude, and an evidence of the vitality of our early churches and settlers as well.

If we believe that the "end of religion, viz., communion with God, is an end at which we ought to aim," then the rapid growth of church organizations of various denominations in the early Iowa field shows that most of the communities were religious from that point of view. In a large measure the influence of this spirit, as Rev. Harvey points out, helped to keep Iowa relatively free from crimes and troubles that beset other pioneer communities, since it led to the building of churches, the organization of schools, the observance of the authority of the law, and the stability of homes. Consequently this spirit attracted settlers to the territory not only

as to a land of great fertility, but as an excellent place in which to make their homes, and minimized the inevitable presence of speculators and gamblers in the new settlements.

Rev. Harvey's article carries the survey of church development down to the establishment of Iowa Territory in July, 1838. To pursue such a survey on the same scale after this date would be an overwhelming task and would be beyond the scope of the Annals. The conscientious and readable survey of the five years prior to 1838 here given should suggest the course of development in the succeeding territorial years when the population at its close was five times the 22,500 enumerated in 1838.

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## DEPARTMENT NOTES

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IN KEEPING with its regular policy, during the past quarter the department offered special exhibits on Lincoln's birthday and on Washington's birthday of letters and other historical material possessed by the department pertaining to these two men. A special exhibit of native Iowa birds was also held in observance of Wild Life Conservation Week, March 19-26. In addition the department assisted in a larger wild life conservation exhibit in the state house by contributing some of its mounted specimens.

THE DEPARTMENT acknowledges a gift from the Pennsylvania Historical Commission, Harrisburg, Pennsylvania, of a splendid scale model of Independence Hall. The model is three feet long over all, and two feet high. For protection and for making it available for public display, it has been placed in a suitable glass case where it attracts the attention of practically all visitors to the department.

Labels in the case explain the high lights of the building and give points of historical information, as:

“East side room, first floor, is Declaration Chamber, in this room Washington was appointed Commander-in-chief of the Continental Army, June 16, 1775

The Declaration of Independence was signed

The Articles of Confederation were signed, July 9, 1778



The 24 English flags taken at the surrender of Yorktown were laid at the feet of Congress and of the Ambassador of France, November 3, 1781

The Constitution of the United States was adopted and signed September 17, 1787 "

THE DEPARTMENT also acknowledges a splendid gift from Younker Brothers, Inc., of Des Moines. The gift consists of twenty-five lithograph pictures after the fashion of Currier and Ives prints, chiefly of Civil War scenes.

A 44 INCH fragment of a mammoth's tusk has been added to the museum collection of the department as a result of the discovery by W. P. A. workers under the direction of C. M. Corbin in the southeast corner of section 18, Jasper township, Carroll County, on Friday, March 6. On notification of Mr. Imel of Glidden the discovery was examined by the department and later brought back to form a permanent part of its display. The tusk was found at the depth of 18 feet in red glacial sand and gravel, above which were nine feet of gravel which also may have been of a glacial drift, on top of this was four feet of black soil. It is estimated to have been buried in the Wisconsin glacial period, or about 30,000 years ago. Unfortunately nothing more than the tusk was found of the pre-historic animal.

## NOTABLE DEATHS

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WELKER GIVEN, journalist and public official, died March 6, 1938, in Clinton, Iowa. He was born in Millersburg, Ohio, May 17, 1853, the son of Judge Josiah and Elizabeth (Arnor) Given. He came to Iowa in 1868. He began his newspaper career with the *Iowa City Republican*, later was associated with the *Des Moines Register*, the *Des Moines Capital*, the *Peoria, Illinois, Transcript*, and the *Marshalltown Times-Republican*. It was while editor and publisher of the latter paper that he launched the agitation which resulted in the mullet law of 1894 and the absent voter's ballot law of 1895. After serving in several capacities in the United States Treasury Department, Mr. Given later became secretary of the Iowa Employment Liability Commission, and later still, secretary of the Iowa Industrial Commission. His first political position was that of secretary to Governor Buren Sherman, 1882-86. He was the author of several books, and a member of the Iowa Press and Author's Society.

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CHARLES BUNDY WILSON, university professor, died in Iowa City February 21, 1938. He was born in Syracuse, New York, May 9, 1861, the son of Willis and Melissa (Van Buren-Bundy) Wilson. Educated in the public schools of Syracuse, he received an A.B. from Cornell University in 1884, and an A.M. in 1886. In 1885-86 he studied in Leipzig and Paris on a travelling fellowship from Cornell, in 1897 he studied at Berlin, and in 1907 he again studied in Germany. After two years of teaching at Cornell University he came to the State University of Iowa in 1888 as head of the German department, a position he held until 1932 when he resigned to become senior professor. He was the author of numerous texts and a frequent contributor to literary magazines, he was associate editor of the *Philological Quarterly*. In 1900 he was president of the central division of the Modern Language Association of America, secretary of that division from 1905 to 1915, and was vice president in 1901 and again in 1916. He also was a past president of the Iowa branch of the American Folk Lore Society.

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HORACE MANN TOWNER, former member of Congress and former governor general of Porto Rico, died November 23, 1937, in Corning, Iowa. He was born October 23, 1855, the son of John Loop and Keziah (Brownell) Towner, in Belvidere, Boone County, Illinois. Educated in the high school at Belvidere, and at the University of Chicago, he took his law work at the Union College of Law. He was admitted to the bar in 1877, settling in Corning in 1880. In 1890 he was elected judge of the Third Judicial District of Iowa, which position he continued to hold until January 1, 1911, resigning to enter the sixty-second Congress, to

which he had been elected the preceding fall. He served the eighth Congressional district continuously from 1911 until April 1, 1923, when he was appointed governor general of Porto Rico, serving in that capacity until 1929. Mr. Towner was president of the Iowa Bar Association 1905-06, a lecturer at the State University of Iowa on constitutional law from 1902 to 1911. He was much interested in music and literature, and has to his credit several original musical scores.

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MRS. FRANCES EDMUND WHITLEY, conservationist and club-woman, died at Webster City, December 30, 1937. She was born May 7, 1862, at Rowlesburg, Virginia, the daughter of Rev. and Mrs. L. N. (Guyon) Call. She came to Iowa in 1867, was educated at Cedar Valley Junior College and by private tutors, and was married in 1883. She was president of the Iowa Federation of Women's Clubs 1915-17, and took a prominent part in women's activities during the war years as a member of the state food administration, vice-chairman of the Liberty Loan drive. An outstanding conservationist, she was a member of the American Forestry Association, the Izaak Walton League, and the Garden Club of America, of which she served as chairman of the Iowa unit after 1930. She was a frequent contributor to magazines of conservation and out-door articles.

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ULYSSES GRANT WHITNEY, supreme court reporter and code editor of Iowa, died in Des Moines, March 7, 1938. He was born July 10, 1864, on a farm near Union, Hardin County, Iowa, the son of Mr. and Mrs. (Maria Row) Whitney. He was graduated from the Drake University school of law in 1890, and began practice in Sioux City in the same year. He was justice of the peace from 1892 until his election as County Attorney for Woodbury County in 1901; he continued in the latter office until his election to the Thirty-fourth General Assembly of Iowa, serving in the following legislative session as well. In 1914 he was appointed reporter to the Supreme Court; in 1919 he was made a member of the Iowa code commission, and later made the editor. He was serving as supreme court reporter and code editor at the time of his death.







